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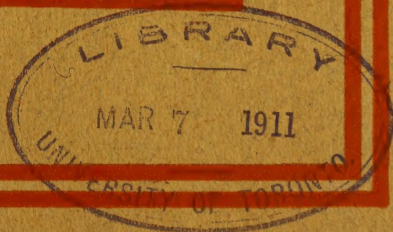
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The Fundamentals

A Testimony

Volume IV

Compliments of
Two Christian Laymen





"To the Law and to the Testimony"

Isaiah 8:20

"To the Ladies and to the Young Men"
James A. Smith

The Fundamentals

A Testimony to the Truth

Volume IV

Compliments of
Two Christian Laymen

TESTIMONY PUBLISHING COMPANY

(Not Inc.)

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FOREWORD

The Committee, to whom the two Christian laymen entrusted the editing and publishing of this series of books, have been greatly encouraged by the more than 25,000 letters of appreciation, which have come from all parts of the world; and the adverse criticisms, although fewer in number, have been almost equally encouraging, because they indicate that the books have been read by some who need the truth they contain, and their criticism will attract the attention of others. All we desire is that the truth shall be known, and we believe that the God of Truth will bless it.

This volume goes to about 250,000 pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, college professors, Sunday School superintendents, and religious editors in the English speaking world; and we earnestly request all whose faith is in the God who answers prayer, to pray daily that the truth may "run and be glorified."

(See Publishers' Notice, Page 127.)

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THE FUNDAMENTALS

VOLUME IV

CHAPTER I

THE TABERNACLE IN THE WILDERNESS: DID IT EXIST?

A QUESTION INVOLVING THE TRUTH OR FALSITY OF THE ENTIRE HIGHER-CRITIC THEORY

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INTRODUCTORY

The question as to whether or not the old Mosaic Tabernacle ever existed is one of far greater consequence than most people imagine. It is so, particularly because of the very intimate connection existing between it and the truth or falsity of the higher-critic theory in general. If that theory is all that the critics claim for it, then of course the Tabernacle had no existence; and this is the view held by at least most of the critics. But if, on the other hand, the old Mosaic Tabernacle did really exist, and the story of it as given in the Bible is not, as the critics assert, merely a fiction, then the higher-critic scheme cannot be true.

The question, therefore, to be discussed in the following pages, viz., whether the Mosaic Tabernacle really did or did not exist, is certainly one of great and wide-reaching significance; which significance will become more and more apparent as the discussion goes forward. With this brief intro-

duction we take up the subject; merely premising further, that this article was originally prepared as a booklet, in which shape it contained a considerable amount of matter not appearing here.

THE DISCUSSION

One peculiarity of the higher criticism is what may be called its unbounded audacity in attacking and attempting to destroy many of the most solidly established facts of the Bible. No matter with what amount of evidence any particular Scripture fact may be capable of demonstration, if it happens to oppose any of the more fundamental notions of the critical hypothesis, away it must go as unworthy of acceptance by so-called "science," or at all events, the entire array of critical doubts and imaginings is brought to bear, in order to cast suspicion upon it, or to get rid of it in some way.

I. THE BIBLE SIDE OF THE QUESTION

A striking illustration of such procedure is furnished by the peculiar treatment accorded by the critics to that old religious structure which, being built by Moses near Mt. Sinai, is usually named the Tabernacle, or the Tabernacle in the Wilderness. That such a structure not only existed, but was for some five hundred years a very conspicuous object in ancient Israelitish history, is a fact to which the Bible itself lends no small amount of evidence. For example, there are found in the book of Exodus alone some thirteen chapters devoted to a minute description of the plan and construction of that building. Then, as explanatory of the Tabernacle's services, its dedication, means of transportation, the work of the priests and Levites to some extent, and various other matters connected with the structure, the entire book of Leviticus with some ten chapters in Numbers may be cited. Besides, scattered all through both the Old and New Testaments there are many allusions and notices—some of them merely incidental, but others more historical in nature—all of which go toward establishing the Tabernacle's historicity. And finally—

which is perhaps the most convincing testimony of all—we have given us in the New Testament one whole book, the Epistle to the Hebrews, which concerns, especially explaining from a Christian point of view, the typology and religious significance of that old building.

II. THE HIGHER-CRITIC VIEW

With so much evidence, therefore, to be adduced, even from the Scriptures, in support of the Tabernacle's historicity, one would think that it requires at least some literary bravery, not to say presumptuous audacity, for any individual or class of men to assail, with the expectation of overthrowing, a fact so solidly established as would seem to be that of the Tabernacle's real existence. Nevertheless, difficult as such task may appear, the critics have not hesitated most vigorously to undertake it. According to their notion the whole story of the Tabernacle, as recorded in the Bible, is simply a fiction, or, more properly speaking, a literary forgery—a concoction gotten up perhaps by some of those priestly scribes who returned with Ezra from the Babylonian exile; their special purpose in devising such a story being to help in the introduction of a new temple ritual at Jerusalem, or perhaps it was also to glorify the distant past in the history of the Israelites.*

III. THE QUESTION MORE FULLY STATED

Thus we have presented to us two widely different and opposing views respecting the Tabernacle's existence. One of them, which is the view of at least most higher critics, is that this old structure never existed at all; while, on the other hand, the orthodox and Biblical conception is that not only in the days of Moses but long afterwards this fabric had a most interesting and important history. Which, then, of these two so widely different doctrines are we pleased to accept?

*As explained by Nödelke, another purpose of this forgery was "to give pre-existence to the temple and to the unity of worship." But this is virtually included in the two purposes above named.

IV. IMPORTANCE OF THIS DISCUSSION

1. Whichever one is accepted by us, certain it is that an earnest discussion, such as we hope to effect, of the question above stated, is a matter of no little consequence. Such a discussion is important, first of all, because of the light which it will throw upon all the history of God's first chosen people—the Israelites. It will at least tell us something about the kind of civilization this ancient people must have had; and more particularly will it tell us whether that civilization was, as the higher critics represent, one low down on the scale, or whether these Israelites had already made a good degree of progress in all the arts, disciplines, and branches of knowledge which usually belong to a moderately high state of civilization. Surely, then, there is at least some benefit to be derived from the study before us.

2. But another advantage which will come from this same study is that it will help us to a solution of a somewhat curious, but yet important, historical problem; viz., whether as a matter of history the Temple preceded the Tabernacle, as the higher critics claim, and, therefore, that the Tabernacle must be regarded as only “a diminutive copy” of the Temple; or vice versa, whether, as is taught by the Bible, the Tabernacle went first, and hence that the Temple was in its construction patterned after the Tabernacle. To be sure, at first sight this does not appear to be a very important question; yet when the historical, literary and other connections involved in it are considered, it does after all become a question of no little significance.

3. But the most determinative and therefore the most significant interest we have in a discussion of the question as proposed, is the bearing which it has upon the truth or falsity of the higher criticism. As is known to persons conversant with that peculiar method of Bible study, one of its main contentions is that the whole Levitical or ceremonial law—

that is, the law of worship as recorded especially in Exodus, Leviticus and Numbers—did not originate, or at all events did not make its appearance, until somewhere near the close of the Babylonian exile, or about the time when Ezra first appears in Jewish history. By thus removing all that part of the Pentateuch down the centuries, from the time of Moses to the time of Ezra, the critics are able not only to deny the Mosaic authorship of this Pentateuchal literature, but also to construct a scheme of their own by which all the separate “documents” into which they are accustomed to divide the Pentateuch can be put together in a kind of whole; each particular document being singled out and designated according to its date, authorship, and other peculiarities, such as the critics suppose belong to it. Moreover, in this way the Pentateuch is all torn to pieces, and instead of its being really a connected, organic whole, such as the orthodox world has always conceived it to be, it is by this peculiar higher-critic method transformed into a mere patch-work, a disjointed affair, having no more divine authority or inspiration connected with it than any other piece of human literature that has come into being through the law of evolution.

Such, however, is exactly what the critics would make of the Pentateuch, and indeed of much else in the Bible, if they could have their way.

But now suppose that after all the old Mosaic Tabernacle did really exist, what effect would that have upon the success of the critical hypothesis? It would absolutely frustrate all attempts to carry this hypothesis successfully through. Such would necessarily be the result, because, first of all, if that portion of the Pentateuch which contains the ceremonial or Levitical law is transferred down to Ezra’s time, the old Tabernacle, for the services of which this law was designed, must necessarily come with it. But then, in the second place, a really existing Tabernacle so far down the centuries, or long after the Temple at Jerusalem had been built and was regarded

by the Jews as their great central place of worship, would have been not only an architectural curiosity, but an anachronism such as even the critical imagination could scarcely be accused either of devising or accepting.

The only way, therefore, open for the critics, if they are still to hold fast their theory, is for them to do precisely what they have undertaken; namely, to blot out or destroy the Tabernacle as a real existence, and then to reconstruct the entire story of it, as given in the Bible, in the form of a fiction. This they have really attempted.

But by so doing the critics must, after all, confess that the foundation upon which they build is very insecure, because it is simply an assumption. If, therefore, in opposition to such assumption, this article shall be able to demonstrate that the old Mosaic Tabernacle actually existed, then the underpinning of the critical hypothesis is at once removed, and the entire edifice with all of its many stories must collapse. And if all this is true, then it is not too much to say, as is affirmed in the sub-title of this article, that the whole truth or falsity of the critical scheme depends upon what may be proven true respecting the Tabernacle's non-existence or existence.

And thus, moreover, is made to appear the exceeding importance of the discussion we have undertaken.

V. QUOTATIONS FROM THE HIGHER CRITICS

But what do the higher critics themselves say with regard to this matter of the Tabernacle's real existence? To quote from only a few of them, Wellhausen, e. g., who is the great coryphæus of the higher-critic doctrine, writes as follows: "The Temple, which in reality was not built until Solomon's time, is by this document [the so-called Priestly Code] regarded as so indispensable, even for the troubled days of the wilderness before the settlement, that it is made portable, and in the form of a tabernacle set up in the very beginning of things. For the truth is that the Tabernacle is a copy, not

the prototype, of the temple at Jerusalem" (Proleg., Eng. trans., p. 37). So also Graf, who preceded Wellhausen in higher-critic work, affirms that the Tabernacle is only "a diminutive copy of the Temple," and that "all that is said about this structure in the middle books of the Pentateuch is merely post-exilic accretion." Once more, to hear from a more recent authority, Dr. A. R. S. Kennedy, in *Hastings' Dictionary of the Bible*, has these words: "The attitude of modern Old Testament scholarship to the priestly legislation as now formulated in the Pentateuch, and in particular to those sections of it which deal with the sanctuary and its worship, is opposed to the historicity of P's [that is, the old Mosaic] Tabernacle." The same or a similar representation is given by Benzinger in the *Encyclopaedia Biblica*; and in fact this is, and must necessarily be, the attitude of all consistent higher critics toward the matter under consideration. For it would never do for the adherents of the critic theory to admit that away back in the old Mosaic times the Tabernacle, with all its elaborate ritual, and with the lofty moral and spiritual ideas embodied in it, could have existed; because that would be equivalent to admitting the falsity of their own doctrine. Accordingly with one voice the critics all, or nearly all, stoutly proclaim that no historicity whatever must be allowed to Moses' Tabernacle.

VI. CERTAIN GREAT PRESUMPTIONS

To come then to the actual discussion of our subject, it might be said, in the first place, that there are certain great presumptions which lie in the way of our accepting the higher-critic theory as true.

1. One of these presumptions is, that this whole critic hypothesis goes on the assumption that what the Bible tells us regarding the real existence of the Tabernacle is not true, or, in other words, that in a large part of its teachings the Bible speaks falsely. Can we believe that? Most assuredly

not, so long as we have any real appreciation of the lofty system of moral truth which is taught in this wonderful book—a book which, more than any other ever produced, has taught the entire world common honesty, whether in literary work or other acts. Therefore we say, regarding this whole matter of the Bible's speaking falsely, *Judaeus Apella credat, non ego!* Let the higher critics believe that if they will, but surely not we!

Robert Burns has a poem, in which he says of lying in general:

“Some books are lies frae end to end,
And some great lies were never penned;
E'en ministers, they hae been kenned,
In holy rapture,
A rousing whid at times to vend,
An' nail it wi' Scripture.”

Surely, the higher critics would not undertake to reduce our Christian Scriptures to the level of a book that has in it no truth from beginning to end; and yet it must be confessed that one serious tendency of their theory is greatly to lessen the general credibility of this sacred volume.

2. But another presumption lying against the truthfulness of this higher criticism is, that it makes all the civilized ages from Ezra down to the present time to be so utterly lacking both in historic knowledge and literary sagacity, that, excepting a few higher critics, no one ever supposed the whole world was being deceived by this untrue story of the Tabernacle's real existence; when, if the facts were told, all these numerous ages have not only been themselves deceived, but have been also instrumental, one after another, in propagating that same old falsehood down the centuries! Again we say: *Judaeus Apella credat, non ego!* The higher-critic pretensions to having a greater wisdom and knowledge than is possessed by all the rest of the world, are very well known; but

this illustration of that peculiarity seems to us rather to cap the climax.

3. And here, if we choose to go farther, it might be shown that, if this peculiar doctrine is true, then the Savior and all of his Apostles were mistaken. For certainly Christ (see Matt. 12:3, 4) and perhaps all the Apostles without exception, did believe in the Tabernacle as a real existence; and one of the Apostles, or at least an apostolic writer, went so far, in the Book of Hebrews, as to compose what may be termed an extensive and inspired commentary on that sacred structure—on its apartments, furniture, priesthood and services; bringing out particularly, from a Christian point of view, the rich typical significance of all those matters. Now that all these inspired men and the Savior Himself should either have been themselves deceived or should try to deceive others with regard to an important matter of Old Testament history is surely incredible.

VII. EXTERNAL EVIDENCE

1. Just here, however, we desire to introduce some considerations of a different nature. There exists, even outside of the Bible, a small amount of evidence in support of the Tabernacle's existence, and although we have already alluded to a part of this testimony, under the head of favoring presumptions, yet it will bear repetition or rather a fuller consideration. Now, as we conceive of this evidence, it consists, in the first place, of various notices or even of full descriptions of the Tabernacle as a real existence, which are found in very ancient writings, some of these writings being quite different from our Christian Scriptures. To be sure, a large part of this literature is copied in one way and another from the Bible, and none of it dates anything like so far back in time as do at least the earlier books of the Old Testament; and yet, as we shall see, some of it is very old, sufficiently so to give it a kind of confirmatory force in support of what the Bible has to say concerning the matter in hand.

The first testimony, then, of this sort to which we allude, is a full description of the Tabernacle in all its parts, services, priesthood and history, very nearly the same as that which is given in our modern Bibles, which can be found in the earliest translation ever made of the Old Testament—that is, the Septuagint. This translation appeared some two or three centuries before the time of Christ, and therefore it ought to be pretty good evidence of at least what its contemporaries, or those far-off times, held to be true with regard to the matter under consideration. Then another testimony of like character comes from the Greek Apocrypha to the Old Testament, a work which appeared, or at least most of it, before the time of Christ; in which production there are found various allusions to the Tabernacle, and all of them to it as a real existence; as, e. g., in Jud. 9:8; Wis. of Sol. 9:8; Eccl. 24:10, 15; and 2 Mac. 2:5. Moreover, in his *Antiquities*, Josephus, who wrote toward the end of the first century, gives another full description of that old structure in its every part, including also something of its history. (See *Antiq.*, Bk. III., Chs. VI. to XII.; also Bk. V., Ch. I., Sec. 19; Ch. II., Sec. 9; Ch. X., Sec. 2; Bk. VIII., Ch. IV., Sec. 1.) And finally, in that vast collection of ancient Jewish traditions, comments, laws, speculations, etc., which goes under the name of the Talmud, there are not infrequent references made to this same old structure; and one of the treatises (part of the Bereitha)* in that collection is devoted exclusively to a consideration of this building.

With so much literature, therefore, of one kind and another, all telling us something about the Tabernacle, and all or at least most of it going back for its origin to very near the time when at least the last part of the Old Testament was

*The Bereitha (or Baraitha) is an apocryphal part of the Talmud; but it is very old, and embodies about the same quality of tradition in general as does the compilation made by Jehudah ha-Nasi, which is usually considered the genuine Mishna, or basis of the Talmud.

written, we have in these various sources, considered as a whole, if not an independent or direct testimony to the Tabernacle's existence, certainly something that points clearly in that direction. Or, in other words, inasmuch as these old writings, containing the various notices and descriptions which we have mentioned, existed away back so near to Old Testament times, these must have been acquainted with the best traditions of their day regarding what is taught in that part of our Bible; and, therefore, they must have known more about the truth of things as connected with the Tabernacle and its real existence than any authorities existing in these late times of ours possibly could. Or, at all events, they knew more about those matters than any of the mere guess-work speculations of modern higher critics possibly can, or are in a condition to know.*

2. But there is another kind of evidence, of this external nature, which is more direct and independent, and therefore more significant with regard to the Tabernacle's existence. That evidence is what may be called the archæological contribution to our argument. Part of it will be given later;† but here we will simply call attention, first, to the fact that in all the region of Mt. Sinai there are to be seen at least some evidences of the possible presence there, even as is recorded

*The value of this evidence is of course only that which belongs to tradition; still it should be remembered that this tradition is a written one, dating away back to near the times of the Old Testament. Moreover, it could be shown that this same kind of written tradition reaches back through the later books of the Old Testament, at least in a negative way, even to the time of Ezra; who surely ought to know whether, as the critics say, the story of the Tabernacle as a fact of history was invented in his own day and generation. But inasmuch as Ezra does not tell us anything about that matter, it stands to reason, that as has since been reported by this long line of tradition, most of it being of a positive nature, no such invention ever took place, but that this story is simply a narrative of actual fact. At all events, as said in the text, it is far more likely that this old and long-continued tradition is correct in what it asserts, than is any of the denials of the higher critics.

†See pp. 41-43.

in the Bible, of the Israelites, at the time when they built the Tabernacle.* Moreover, there have recently been made some discoveries in the Holy Land connected with the different places where the Bible locates the Tabernacle during the long period of its history in that country, which, to say the least, are not contradictory, but rather confirmatory of Biblical statements.† One such discovery, as we will call it, is connected with a fuller exploration recently made of that old site where for some 365 years, according to Jewish tradition, the old Mosaic Tabernacle stood, and where it underwent the most interesting of its experiences in the Holy Land. That site was, as is well known, the little city of Shiloh, located near the main thoroughfare leading up from Bethel to Shechem. In the year 1873 the English Palestine Exploration Fund, through some of its agents, made a thorough examination of this old site, and among other of its very interesting ruins was found a place which Colonel Charles Wilson thinks is the *very spot* where, once and for so long a time, the Tabernacle stood. That particular place is at the north of a rather low "tell," or mound, upon which the ruins are located; and, to copy from Colonel Wilson's description, this tell "slopes down to a broad shoulder, across which a sort of local court, 77 feet wide and 412 feet long, has been cut out. The rock is in places scarped to a height of five feet, and along the sides are several excavations and a few small cisterns." This is the locality where, as Colonel Wilson thinks, the Mosaic Tabernacle once really stood; and as confirmatory of his conclusion he farther says that this spot is the only one connected with the ruins which is large enough to receive a building of the dimensions of the Tabernacle. Therefore his judgment is that it is "not improbable" that this place was originally "prepared" as a site for that structure.

*See pp. 120-121.

†See pp. 122, 125.

Now whether the general judgment of men either at present or in the future will coincide with Colonel Wilson as to the matter in hand we do not know; but we will simply repeat Colonel Wilson's words, and say that it is *not improbable* that this site, as indicated, is a real discovery as to the place where the old Tabernacle once stood. We need not dwell longer here on the matter, but will only observe that if the very ruins of the old Tabernacle, so far as its site is concerned, can still be seen, that surely ought to be pretty good evidence that this building once existed.

VIII. POSITIVE BIBLICAL EVIDENCES

But to come now to the more positive and conclusive evidences regarding the matter under consideration, we may observe that these consist particularly of various historical notices scattered throughout the Old Testament; and so numerous and clear in their testimony are these notices that they would seem to prove, beyond all possibility of doubt, that the old Mosaic Tabernacle really existed.* However, the critics claim here that it is only the earlier historical books of the Old Testament that can be legitimately used for proving a matter so far in the past as was this structure.

1. TESTIMONY OF FIRST KINGS

Complying then with that requirement, at least in part, we begin our investigation with the First Book of Kings. This is a piece of literature against the antiquity and general credibility of which the critics can raise no valid objection; hence it should be considered particularly good evidence. Moreover, it might be said of this book, that having probably been constructed out of early court-records as they were kept

*According to Bishop Hervey, in his Lectures on Chronicles (p. 171), mention is made of the Tabernacle some eighteen times in the historical books following the Pentateuch—that is, in Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles; and in the Pentateuch itself, which the higher critics have by no means proven to be unhistorical, that structure is mentioned over eighty times.

by the different kings of Judah and Israel, those original documents, or at least some of them, take us away back to the very times of Solomon and David, or to the period when, as we shall soon see, the Mosaic Tabernacle was still standing at Gibeon. This was also, it may be observed, the general period during which the Tabernacle, having been taken down, was removed from Gibeon and stored away in Solomon's temple at Jerusalem; and it is to the account of this transference that our attention is now, first of all, directed. In 1 Kings, Chap. 8, v. 4, we read: "And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the tent; even these did the priests and Levites bring up." A mere cursory reading of these words gives one the impression that the "tent of meeting," which was brought up from somewhere by the priests and Levites, was nothing else than the old Mosaic Tabernacle; and as to the place from which it was brought, that is not told us in the Scriptures; but a comparison of texts (see 2 Chron. 1:3; 1 Kings, 3:1, 4) would seem to indicate that the Tabernacle was first transported from Gibeon to Mt. Zion, where the ark of the covenant was at this time, and then afterwards it was, with other sacred matters, carried up to Mt. Moriah, where it was put away in the temple.

All this seems to be sufficiently clear; only now the question arises whether, after all, this was really the old Mosaic structure or some other tent, as, e. g., the one built by David in Jerusalem, and which seems, at this time, to have been still in existence.* Most of the critics, including even Wellhausen, are agreed that the words, "tent of meeting" (*ohel moed*), as used in this and various other texts of Scripture, do really signify the old Mosaic structure; and one reason for their so holding is that those words form a kind of technical expression by which that old structure was commonly,

*See 2 Sam. 6:17 and 7:2; 1 Chron. 15:1 and 16:1. Cf. 1 Kings 1:29.

or at least often, denoted in the Bible.* Only one other term is used as frequently as this is to indicate that structure; this other term being, in Hebrew, *mishkan*, which is usually translated, in our English versions, "tabernacle," and means "dwelling-place." Now if this rendering of those words is correct, we would seem to have already reached the goal of our endeavor. That is to say, we have actually found the Tabernacle in existence. It existed, as an undeniable reality in the times of David and Solomon, or at least in those of Solomon; and a positive proof of that matter are these words we have just quoted from 1 Kings 8:4.

But the higher critics, or especially Wellhausen, are not so easily to be caught with an admission as to an interpretation of words; for even though Wellhausen does concede that the words "tent of meeting" signify as we have stated; nevertheless he undertakes to get rid of their real force by asserting that in this passage they are an interpolation, or that they do not belong to the original Hebrew text. However, neither he nor any other higher critic has ever yet been able to give any textual authority for such an assertion; they only try to argue the matter from internal evidence. But internal evidence alone, and especially such slim evidence of that kind as the critics have been able to adduce in this connection, is insufficient to establish the end desired. Besides, those words, "tent of meeting," are certainly found in our present Hebrew text, as also in the Septuagint version; both of which items being so, it is not at all likely that Wellhausen's *ipse dixit* will have the effect of changing them. Such being the case, we may conclude that the structure

*The words *ohel moed* seem to have been used first to designate the smaller tent (see p. 37 with footnote) which Moses used as a place of communion between Jehovah and his people; hence it was called the "tent of meeting." But afterwards, when the regular tabernacle became such a place, the words were applied also to that structure.

which was carried by the priests and Levites up to Mt. Moriah and stored away in the temple, was really the old Mosaic Tabernacle.

We quote only one other passage from this First Book of Kings. It is a part of the account of Solomon's going to Gibeon, and of his offering sacrifice there. The words are found in v. 4, Chap. 3, and read as follows: "And the king went to Gibeon, to sacrifice there; for that was the great high place." Then in the second verse of this same chapter the king's conduct in thus going to Gibeon is farther explained by the statement that the people sacrificed in the high places, because "there was no house built for the name of Jehovah until those days." The "days" here indicated are, as is explained by the preceding verse, those in which "Solomon made an end of building his own house and the house of Jehovah;" and the entire passage then would signify that at least one reason why Solomon offered sacrifice in Gibeon was because this was the customary way among the people. They offered sacrifices in the high places before the temple at Jerusalem was built, but not ordinarily, or legitimately, afterwards. Then there is another reason indicated why Solomon went particularly to Gibeon—because this was the "*great high place*." Why it was so called, must have been because of some special fact or circumstance connected with it; and among the explanations given none appears so natural or to accord so well with other teachings of Scripture as the suggestion that this distinction was applied to Gibeon because the old Mosaic Tabernacle, with the brazen altar, was still there. That would certainly be a sufficient reason for accrediting peculiar eminence to this one of all the many high places which at that time seem to have existed in the Holy Land. Accordingly, Solomon went over to Gibeon, and offered sacrifice there; and then we read that, in the night following this devotional act, the king had a dream in which Jehovah appeared unto him and made to him very extraor-

dinary promises. Now this epiphany of Jehovah at Gibeon is really another reason for one's believing that the Tabernacle was located at this place. For it is not to be supposed that any Jewish author, writing after the temple was built (when this account of Solomon's dream was written), would allow it to be said that the great and idolatry-hating God of the Israelites had made a gracious and extraordinary revelation of himself at any of the common high places in the Holy Land, half-heathenish and largely devoted to the service of idols, as these places generally were.

But if it must be admitted that the Tabernacle was really located at Gibeon, then all becomes clear, both why Solomon went there to offer sacrifice, and why Jehovah made at this place a gracious revelation of himself; also why this, of all the high places in the Holy Land, was called emphatically "*great*." Then, moreover, it might be said that we have surely demonstrated the existence of the Tabernacle, not only as taught by this passage from First Kings, but also by the other one which we have noticed.

2. TESTIMONY OF CHRONICLES

But now turning over to the two books of Chronicles, we find here quite a number of passages which teach in the clearest and most positive manner that the Tabernacle existed at Gibeon not only in the time of Solomon, but also before. These two books of Chronicles, it should be remembered, are really a kind of commentary, or an extension made, upon Samuel and Kings. Such is the opinion of many competent scholars; and one reason for their so holding, is that very evidently the books of Samuel and Kings were among the principal sources from which the author of Chronicles drew his information; although it must be acknowledged also that he used still other sources besides those named. Writing then at a somewhat distant date, say one or two hundred years from the time of the final composition, or redaction, of

Kings and Samuel,* and doubtless having at his command a considerable amount of tradition, besides his written sources, the Chronicler must have been in very good condition to write what may be considered a kind of interpretive commentary upon not only the books of Samuel, but also upon the First Book of Kings, two passages from which we have just noticed. If that was so, and the two books of Chronicles are to be understood then as giving us some additional information as to what is found in Kings, then the historical notices in First Kings which we have examined become as it were illuminated and made stronger and more positive in their nature than when considered alone. For instance, in First Kings we were told that Solomon went to Gibeon and offered sacrifice there, because "that was the great high place;" but now in 1 Chron. 1:3 we have it all explained, both how Gibeon came to be so called, and what was Solomon's special reason for going there to offer sacrifice. It was, as is taught very plainly here in Chronicles, because "*the tent of meeting of God which Moses the servant of Jehovah had made in the wilderness*" was at that time in Gibeon. Thus the rather uncertain mention of matters at Gibeon which is given in First Kings is made clear and positive by what is said in Chronicles. So also in 1 Chron. 21:29, which is a part of the account given of David's offering sacrifice on the threshing-floor of Ornan, we have again stronger language used than is found in Kings, telling us of the existence of the old Mosaic Tabernacle. For in explaining David's conduct the Chronicler says as follows: "For the *tabernacle of Jehovah*

*It is claimed by the critics that all the historical books of the Old Testament underwent a revision during the exile; and according to the best authorities, Chronicles was composed shortly after the Persian rule, or about 330 B. C. Selecting, then, about the middle of the exilic period (586 to 444 B. C.) as the date for the final revision of Kings and Samuel, this would make the composition of Chronicles fall near 200 years after that revision. But of course Samuel and Kings were originally composed, or compiled, at a much earlier date; the former appearing probably about 900, and the latter about 600 B. C.

which Moses made in the wilderness and the altar of burnt offering were at that time in the high place at Gibeon." Whatever of uncertainty, therefore, or lack of positive indication, may exist as connected with the passages we have quoted from Kings, there is no such uncertainty or lack of positiveness here in Chronicles. On the contrary, these two books, which give us quite an amount of information respecting the Tabernacle, are always, or at least generally, very clear and positive; and on this account, it might be added, the statements made in Chronicles have sometimes been taken as a kind of guide to the study of the Tabernacle history in general.

But here again the critics make their appearance, and are "all up in arms" against any use to be made of these two books of Chronicles for determining a matter of ancient history. Of all the untrustworthy historical literature to be found in the Old Testament there is nothing quite so bad, so the critics tell us, as is in general Chronicles; and Wellhausen goes so far as to say that one special purpose served by these two books is that they show how an author may use his original sources with such freedom as to make them say about what he pleases, or anything according to his own ideas. (See Proleg., Eng. trans., p. 49.) So also Graf, DeWette, and others, have very energetically attacked the credibility of these two books. But over against all that is said by the critics as to the Chronicler's lack of veracity and his violent dealing with his sources, we will simply, or first, put the testimony of one of the higher critics themselves. It is what Dillman, who in point of learning and reliability is acknowledged to be among the very foremost of all the critics, says with regard to this very matter in hand: "It is now recognized," affirms that eminent critic, "that the Chronicler has worked according to sources, and there can be no talk, with regard to him, of fabrications or misrepresentations of the history." So also Dr. Orr observes that there is no reason for doubting "the perfect good faith" of the author of

Chronicles; and Prof. James Robertson, of Glasgow University, farther adds that all such matters as the critics have urged against the Chronicler's veracity or misuse and even invention of sources, are "superficial and unjust;" and that "there is no reason to doubt the honesty of the author in the use of such materials as he has command of, nor is there any to question the existence of the writings to which he refers."

We take it, therefore, that these two books of Chronicles embody not only the best historical knowledge, but also the best traditions still in existence at their date; and such being the case, it is clearly incontrovertible that, as is so unmistakably taught in these books, the old Mosaic Tabernacle must have existed. And so long as the critics are unable to impeach the testimony of these books, which would seem to be impossible, that testimony must stand.*

3. TESTIMONY OF SAMUEL

Now, however, let us give attention to the books of Samuel. Here is certainly another piece of literature against the general credibility of which the critics can have but little to say. And what do these books tell us respecting the Taber-

*It is claimed by the critics, and especially by Wellhausen, that during the exile the Jewish notions respecting the past of their national and tribal history underwent a radical change, so much so that nearly all the religious features of that history were conceived of as having been very different from what they really were. Or in other words, the Jewish writers of the exilic period were, so the critics tell us, accustomed to project religious and priestly matters belonging to their history in a much later period away back to the earliest times. Consequently the general ideas of the temple and of the temple service were thus projected back even to the days of Moses; and in this way, it is explained, the notion of a Mosaic Tabernacle with an elaborate ritualistic service came into being. But really there is no evidence in all the Old Testament writings, or at all events no evidence that the Jews knew anything about, that such a change ever took place. Hence the critics are decidedly wrong when they represent that the author of Chronicles was only influenced by the spirit of his age when he undertook to misrepresent, as it is claimed he did, numerous matters connected with the past history of this people. The truth is that the Chronicler was either a base falsifier, or what he tells us in his history must be received as genuine facts.

nacle's history? Very much, indeed; far more than we shall have space here fully to examine. In the first place, these books tell us that during at least part of the times which they in general describe, the Mosaic Tabernacle was located at Shiloh, up in the Ephraimite district. Then next we learn that at least one of the great festivals connected with the Tabernacle services—the “yearly sacrifice” it is called—was still being observed. Also we learn that this is the place where Samuel's parents, Elkanah and Hannah, went up every year, in order to take part in that sacrifice. Moreover, it was in the sanctuary at Shiloh, or in some one of its apartments, that Samuel slept at the time when he had those extraordinary revelations of Jehovah talking with him, and where also he came into such intimate and important relations with the aged Eli and his house.

And among still other items reported in those books there is one that invites our special attention. In 1 Sam., Chap. 2, v. 22, mention is made of certain “women that did service at the door of the tent meeting.” And it was with these women, as we farther learn, that Eli's two sons, Hophni and Phinehas, committed at least a part of their wickedness, for which they were so severely condemned, and afterward punished by Jehovah. Now whatever else this passage may signify, it certainly intends to teach, by its use of the words “tent of meeting,” that in the time of Samuel the old Mosaic Tabernacle was in existence at Shiloh. For, as we have already seen, those words, “tent of meeting,” formed a characteristic expression by which in Old Testament times the Tabernacle was, quite often at least, designated and known. This much, as we have already noticed, even Wellhausen is willing to admit.

However, the critics raise here two objections. One of them is that the sanctuary at Shiloh was not really a tent or tabernacle, but rather a solid structure, built perhaps out of stone, wood, or some other material; and the special reason

given by the critics for this view is that, in Samuel's account of the structure at Shiloh, there are "posts," "doors," and some other matters usually indicative of a solid structure mentioned. But this difficulty can be very easily explained from a statement made in the Jewish Mishna,* which is that the lower part of the sanctuary at Shiloh "was of stone," but that above this there was a tent. Or a more decisive answer to this objection is that in various Scriptures (such as 2 Sam. 7:6; Psalms 78:60; 1 Kings 8:4; Joshua 18:1, and still others) the structure under consideration is positively called "a tent" and "a tabernacle."

Then the other objection raised by the critics is that these words, "tent of meeting," as found in 1 Sam. 2:22, are an interpolation, or that the whole passage containing those words is spurious. The reason which they give for such an assertion is that this passage is not found in the Septuagint. But in reply to such objection it may be said, first, that this is not the only passage in the Bible in which mention is made of these women "at the door of the tent of meeting." In Exodus 38:8, like mention is made; and, as Dr. Orr has observed, it is inconceivable even on the supposition, which he does not accept, of a post-exilic origin of the last indicated passage, that just this one mention of the matter alluded to should occur, unless there was behind this matter some old and well-established tradition; or, in other words, the genuineness of the text in Exodus argues for the genuineness of the text in Samuel. Besides, as Dr. Orr has again suggested, there may have been some special reason of delicacy or of regard for the good moral reputation of the Israelites, on the account of which the makers of the Septuagint version threw out this item respecting the wickedness of Hophni and Phinehas as connected with these women. Then, moreover, as an offset to the Septuagint's authority—which, owing to the known

*See Conder's "Tent Work in Palestine," Vol. 2, p. 84.

faultiness of its present text and its general inexactness as a translation, is surely not great—it can be urged that the entire clause containing the words “tent of meeting” is found alike in the old Syriac or Peshito version, in the Vulgate, and in the only extant Targum (that of Jonathan Ben Uzziel) on this particular passage; all of which very ancient authorities* render it as certain as anything of a textual nature could well be made, that the old original text in 1 Sam. 2:22 was exactly as it is now in our present-day Hebrew Bible.

And, finally, as perhaps the crowning feature of this array of evidence for the genuineness of the text under consideration, it can be affirmed that, for English readers at least, there exists one authority, easy to be consulted, which would seem to put beyond all reasonable doubt the genuineness of this text. That authority is our Revised English Version of the Scriptures—a literary work that in point of scholarship and general reliability stands perhaps second to none produced in recent years. And now, if anybody will take the trouble to consult this Revised Version, he will see that this entire disputed passage is retained, or that the many eminent scholars, both English and American, who wrought on this translation are agreed that the words, “tent of meeting,” or *ohel moed*, as in Hebrew, are genuine, and properly belong to this passage.

Such being the case, the critics are put in a bad plight; and anyway it does not argue much to the credit of their hypothesis when, in order to carry it through, it becomes necessary so often to make the claim of interpolation. Of course, anyone can make what he pleases of any passage of Scripture, provided he only has the privilege of doctoring it

*The Targum on Samuel, which is attributed to Jonathan Ben Uzziel, is commonly believed to have been produced some time during the first century; the Peshito version of the Scriptures is thought to have been made somewhat later, probably in the second century; while the Latin Vulgate, by Jerome, was completed between the years 390 and 405 A. D.

sufficiently beforehand. And with regard to this particular passage it may be said that neither Wellhausen nor any other higher critic can do anything to alter it; because so long as those words *ohel moed*, or "tent of meeting," remain in the various textual authorities which we have quoted, so long it will be impossible to expunge them from our present Hebrew Bible; and no matter what authorities the critics may be able to quote as omitting these words, the preponderance of authority, as matters now stand, will always be in favor of their retention. We claim then a real victory here, in being able to substantiate so conclusively, as we think we have done, the genuineness of this text in Samuel.

But what now is the general result of our examinations with regard to the testimony which Samuel gives us? If our conclusion with regard to the passage just examined is correct, and we are fully persuaded that it is, then we surely have demonstrated in the clearest way that not only in the days of Samuel, but probably long before, the Tabernacle did exist, and was located at Shiloh.

4. TESTIMONY OF JEREMIAH AND PSALM 78

And here, if we care to go still further in this investigation of passages, we might find some very interesting testimony to the Tabernacle's historicity in Psalm 78 and in the prophecy of Jeremiah. But since we wish to be as brief as possible, while not neglecting the real strength of our argument, we will simply indicate, or quote, the Scriptures referred to, and leave the discussion or interpretation of them to the reader himself. One of these passages is found, as said, in Psa. 78, vs. 59, 60, and reads as follows: "When God heard this he was wroth, and greatly abhorred Israel; so that he forsook the *tabernacle of Shiloh, the tent* which he placed among men." Another passage, from Jer. 7:12-14, reads thus: "But go ye now unto *my place which was in Shiloh, where I caused my name to dwell at the first*, and see what I did to it for

the wickedness of my people Israel. Therefore will I do unto the house which is called by my name, wherein ye trust [the temple at Jerusalem], and unto the place which I gave to you and to your fathers, as I have done to Shiloh." Still another passage may be found in Jer. 26:6, and reads: "Then will I make this house like Shiloh, and will make this city [Jerusalem] a curse to all nations of the earth."*

All these passages, it should be observed, compare the Temple at Jerusalem with the Tabernacle at Shiloh; and they express the threat, that, unless the Israelites repented, God would destroy the Temple at Jerusalem, as he had long before destroyed, or removed, the Tabernacle at Shiloh.

5. TESTIMONY OF JUDGES AND JOSHUA

Yet once more, in order to make our story of the Tabernacle complete, it is necessary for us to go back somewhat in history; and so we now quote from the books of Judges and Joshua. In Josh. 18:1 we read: "And the whole congregation of the children of Israel assembled themselves together at Shiloh and set up the *tent of meeting* there." Then, turning over to Judg. 18:31, we again read, about the idolatrous images set up in Dan, that these continued there "all the time that the *house of God* was at Shiloh." From these two passages we learn not only how the "house of God" came to be located at Shiloh—because the children of Israel, probably under the leadership of Joshua, set it up there—but we learn also that the two descriptive terms, "tent of meeting" and "house of God," signify the same thing; for it

*These passages in Jeremiah are very important as evidence in favor of the Tabernacle's real existence, since even the higher critics must admit that the chapters containing them were written a considerable time before the exile; and therefore these passages could not, except upon the violent theory of redaction, have been affected by writings appearing either during or after the exile. And as to Psalm 78, which is even more explicit about the structure at Shiloh's being the old Mosaic Tabernacle, it is much easier to say, as the critics do, that this Psalm is post-exilic, than it is to prove such assertion.

is hardly possible that the "tent of meeting" erected at Shiloh in the days of Joshua had been replaced in the time of the Judges by another structure, different in kind, and now called the "house of God."

6. ARGUMENT FROM HISTORY OF THE SACRED ARK

But now yet, before we give the entire story of the Tabernacle, we desire to notice another kind of argument, which is drawn from the history of the sacred ark. There does not seem to be any notice of the Tabernacle as a structure by itself in the book of Deuteronomy; but in the tenth chapter of this book, verses 1 to 5, there is given an account of the construction, not of the Tabernacle, but of what must be considered as its most important piece of furniture, that is, the Ark of the Covenant, as it is usually called, or as the critics prefer to term it, the Ark of Jahweh (Jehovah). Now, although the critics take a very different view regarding the date and authority of Deuteronomy from that which has always been accepted by orthodox scholars, yet especially upon the ground of the passage referred to, they are willing to admit that at least some kind of a sacred ark was constructed even in the days of Moses. Moreover, if consistent with the facts as recorded in the Bible, the critics cannot deny that this same sacred ark, whatever was its form or purpose, was not only carried by the Israelites on all their journeys through the wilderness, but was also finally located by them at Shiloh; whence, after undergoing various fortunes, it was deposited in the holy of holies of Solomon's Temple. This the critics in general admit; and they are compelled to do so by their own accepted documents of "J," "E," etc.

Now, that being the case, it follows that if the history of the sacred ark can be traced all the way through, or rather all the way back from the days of Solomon's Temple to the days of Moses, somewhat the same thing can be done also with the Tabernacle. For the Tabernacle, as is very evident

from what the critics call the Priestly Document, was built, among other purposes, for the housing of this sacred ark; and the same documentary evidence which establishes that fact establishes also the farther fact that for a long period such was really the case. That is to say, the sacred ark and the old Mosaic Tabernacle went together, according to Biblical history, down to the times of Shiloh; and they were, after some period of separation, even brought together again at the dedicatory services of Solomon's Temple. To be sure, not all of this is admitted by the critics; but they cannot deny that the same old ark, which, according to Deut. 10:1-5, was built by Moses, was finally deposited in Solomon's Temple.* With this much conceded, all the rest that we have claimed must necessarily follow; or, in other words, the admitted history of the Ark of Jehovah establishes also the historicity of the Mosaic Tabernacle, or at least helps to do so.

IX. ENTIRE STORY OF THE TABERNACLE

Now then we are prepared to give the entire story of that old structure which was built at Mt. Sinai; only one item being still lacking. This we can learn from 1 Sam., Chaps. 21 and 22; and it is, that for a brief period the Tabernacle seems to have been located at Nob, some distance south of Shiloh. With this item then supplied, our story may go forward. As vouched for by the different historic notices we have been considering, it is as follows:

Built by the Israelites near Mt. Sinai, it was afterward carried by that people all through the wilderness. Then, having crossed the Jordan with them, and being set up at Shiloh, it seems for a long time to have remained in that

*Wellhausen positively states that according to the Law, that is, the Priestly Document, the Tabernacle is "the inseparable companion of the ark," and that "The two things necessarily belong to each other." He also admits, on the ground of other Biblical evidence, that toward the end of the period of Judges there are distinct traces of the ark as existing; moreover, that this same "ark of Jehovah" was finally deposited in Solomon's Temple. (See Proleg., Eng. Trans., pp. 41, 42.)

place. Next, for a brief period, it would appear to have been located at Nob, down in the Benjaminite country; and from this point being carried a little to the north and west, it was set up at G'beon, where it seems to have remained for many years. And finally upon the erection of the temple in Jerusalem, it was transferred to that place, and stored away there for safe-keeping; and this is the last notice which the Bible gives of it as a matter of history. It had served its purpose, and the time came now for it to be laid aside as a memorial, or to give place for another and a more imposing structure.

X. INTIMATE CONNECTION OF THIS STORY WITH OTHER BIBLICAL HISTORY

Speaking somewhere of the extraordinary influence exerted by Christianity in our world, Renan says that any attempt to separate this religion from the history of humanity would be like "tearing up the tree of civilization by its roots." Very much like that, it seems to us, is the intimacy of relation existing between the history of the Tabernacle and all the rest of the history recorded in the Old Testament. Any attempt, therefore, such as that which is made by the critics, to remove the Tabernacle as a matter of fact from Old Testament history, or to turn it into a mere fiction, would necessarily result in failure. It would do so because the effect of it would be really to destroy all the surrounding and connected history given in the Old Testament; which is, of course, impossible. The very extravagance, therefore, of this higher-critic theory, or the vastness of its undertaking, is a sure proof of its inherent falsity. Dr. Valpy French, considering only the peculiar construction of this Tabernacle story, how wide-reaching it is, and how it is made to conform so accurately with many details of archæology and topography, pronounces it, if viewed as a mere fiction, "a literary impossibility;" and he suggests that a simpler method to be employed by the critics, in getting rid of this troublesome story, would be for

them "to credit the last redactor with the authorship of the whole Old Testament Scriptures." So also Professor Sayce affirms that, regarded as an invention, the Tabernacle story is "too elaborate, too detailed to be conceivable."

XI. OBJECTIONS OF THE HIGHER CRITICS

It remains for us yet, in order to render our discussion really complete, to notice a few of the many objections which the higher critics have brought forward against the Tabernacle's historicity. These objections, however, are, for the most part, so very frivolous in character, or so utterly lacking in support either from fact or reason, that they do not really deserve an answer. Nevertheless, to furnish the reader with some notion of their real character, we will undertake to give them a cursory examination.

They may all be divided into four classes. The first class embraces all those objections which are based upon the idea that the account given in the Bible of the Tabernacle's construction and services, is very unrealistic or impractical in its nature.

A second class proceeds on the notion that the Mosaic Tabernacle is altogether too costly, highly artistic, and ponderous an affair, to have been produced by the Israelites at Mt. Sinai, and afterward carried by them all through the wilderness.

Another of these classes—which is really only one objection—represents that in the very oldest sources out of which the Pentateuch was, according to the critic notion, constructed, there is mention made of another tent, much smaller than was the Mosaic Tabernacle, and different from that structure also in other respects; and that, therefore, this second tabernacle, as it may be called, being better substantiated by literary documents than is the Mosaic structure, it is not consistent with an acceptance of all the facts in the case to allow that the larger or Mosaic tent really existed.

And finally, there is still one class, or a single objection, which makes bold to affirm that in all the earlier historic books of the Old Testament, even from Judges to 2 Kings, there is no sure mention made of the Tabernacle as a real existence.

Now, if we were to try to answer all these objections, it might be said of the last one, that it is already answered. We have answered that objection by showing not only that there is mention made in those earlier historic books of the Old Testament of the Tabernacle as a real existence, but also that this mention is both sure and abundant. The many historical notices which we have examined, all telling about the Tabernacle's construction and history, is positive proof to that effect.

Then, furthermore, with regard to the alleged fact that in the earliest sources, out of which according to the critic theory the Pentateuch was constructed, there is mention made of another or second tent, different from the Mosaic structure, we have to say with respect to this objection, first of all, that it is far from being proven that there are in the Pentateuch any such oldest sources as the critics allege. That item is only a part of the still unproven theory of the higher critics, in their interpretation of the Old Testament.* And then, secondly, we might say, respecting this objection, that it is a difficulty which orthodox scholars have often noticed and which they have explained in various ways. Perhaps the best explanation is to allow the reality of the difficulty and to attribute it to some obscurity or even seeming contradiction existing in the Pentateuchal notices. But

*The fact of the higher-critic theory being as yet in an unproven state might be urged as one important consideration in favor of the Tabernacle's real existence; and especially could such an argument be legitimately made, inasmuch as the proof of the correctness of that theory does not all come from an assured non-existence of the Mosaic structure. But since an argument of that kind would be, to some extent at least, "reasoning in a circle," we do not make use of it.

whatever the real difficulty may be, it certainly is not insuperable; and a very good explanation of it is that there were really two tents, but one of them, that is, the smaller tent, was only a kind of provisional structure, perhaps the dwelling-place of Moses, which was used also for religious purposes, while the larger or Sinaitic Tabernacle was being prepared.* With some allowance for one or two statements made in the Pentateuch which seem not fully to accord with this view, it will answer all the real exigencies of the case. Or, at all events, nearly any explanation which preserves the integrity of the Pentateuchal literature, and tries to reconcile its seeming differences of statement, on the ground that this literature deals with facts, and is not in large share pure fiction, is vastly preferable to any of the theories which the critics have thus far advanced with regard to this matter.

There remain then only two classes of objections which need still to be answered. And with regard to one of these classes, that is, the first in our list, it may be stated that although the objections put forward under this head are quite numerous, yet a single illustration of them will show how utterly lacking in substantial character or reasonableness

*Notices of such smaller tent seem to be made in Ex. 33:7-11; Num. 11:16; 12:4, 5, and Deut. 31:14, 15; and from these various passages the critics claim that they can discover at least three points of difference existing between this smaller tent and the larger or Levitical one. These differences are as follows: (1) The smaller tent was always pitched outside the camp; but according to the priestly or Levitical history the larger tent was located within the camp. (2) The smaller tent was only a place of Jehovah's revelation, or of his communing with his people; but the larger or priestly structure was, besides, a place of most elaborate worship. (3) In the Levitical or larger tent the priests and Levites regularly served, but in the smaller structure it was only Joshua, the "servant" of Moses, who had charge of the building.

All these differences, however, are easily explained by the theory, given above, of there having been really two tents. Besides, it should be observed that after Moses' death no further mention is made in the Scriptures of this smaller structure; which fact would seem to be a strong proof that the smaller one of the two tents was, primarily at least, a private structure used by Moses.

each and all of them really are. The illustration of which we will make use is taken from Bishop Colenso's famous attack upon the truthfulness of the Pentateuch and the Book of Joshua. In that attack he puts forward the singular objection that the Tabernacle was, in its dimensions, far too small to accommodate all the vast host of the Israelites standing before its door, as the Scriptures seem to indicate was the case with them on a few occasions.* That vast host must have numbered, according to the data given in the Pentateuch, as many at least as some two millions of people; and now Colenso makes the objection that this great host, standing in ranks, as he would make it, of nine, one rank behind another, in front of the Tabernacle door, would have formed a procession some *sixty miles long*; which, surely, would have been not only a practical impossibility so far as their gathering at the door of the Tabernacle was concerned, but would have been also a complete demonstration of the untruthfulness or unreliability of this Pentateuchal record.

But there is one thing connected with this record which Bishop Colenso seems not to have understood. It is that when the author of it was speaking of the whole congregation of Israel as standing, or gathered, in front of the Tabernacle door, he was speaking only in general terms. His language then would imply, not that every individual belonging to the vast Israelitish host stood at the place mentioned, but only that a large and representative multitude of these people was thus gathered. Or the words might signify that even the whole congregation of the Israelites was, on a few occasions, gathered about the Tabernacle, as it had been gathered around Mt. Sinai when the law was given—not all the people near the Tabernacle door, but only the leaders, while the great body of the congregation stood behind them, or around

*Vid. Lev. 8:35; Num. 10:3, and 27:18-22. Also comp. Num. 16:16-19.

the structure, like a great sea of human beings stretching away in the distance.

Either of these explanations would meet all the demands of the language used; and, as Dr. Orr has remarked, some least particle of common sense must be allowed to the writer of this Pentateuchal record; otherwise, with the "crude absurdities" attributed to him by Bishop Colenso, he could never have written anything in the least degree rational, or that would bear a moment's reflection even by himself. Besides, as Dr. Orr has noticed, it is only a customary way of speaking to say that a whole town or even a large city was gathered together in mass-convention, when the place of such meeting was perhaps only some large hall or good-sized church. Before attacking, therefore, so eagerly with his arithmetical calculations the truthfulness of the Biblical account, this higher-critic bishop would have done well to have reflected a little upon the common use of language. That would have saved him from falling into a bigger blunder than he tries to fasten upon the writer of this Pentateuchal record.

XII. GREATEST OF THE OBJECTIONS

But there is still one objection raised by the critics which seems to be more serious in nature. It is an objection based upon what may be called a physical impossibility, or the incompetency of the Israelites, while at Mt. Sinai or journeying through the desert, either to construct or carry with them such a ponderous, highly artistic and costly a fabric as was the Sinaitic Tabernacle. These people in the desert and at Mt. Sinai, we are told, were the merest wandering Bedouins, having but little civilization and being "poor even to beggary;" and of course such a people possessed neither the means nor the intellectual capability necessary for the construction and transportation of the Tabernacle.

This peculiar objection, however, rests upon at least two mistakes. The first one is that the Israelites at this time were

in such extreme poverty. The Bible tells us that when the children of Israel left Egypt they went out "every man armed;" and they carried with them all their herds and flocks, leaving "not a hoof behind." Moreover, by means of the many gifts, or exactions of "jewels of silver" and "jewels of gold" which they received from the Egyptians, they "utterly spoiled" that people. Such is the representation given in the Bible. And then, too, when these Israelites came to Mt. Sinai, here also, according to the reports of modern travelers and explorers, they could have found various materials necessary for constructing the Tabernacle, such as an abundance of copper existing in mines, various kinds of precious stones, as well as, growing in this region in considerable abundance, the shittim-wood or acacia tree, out of which the boards and pillars and most of the furniture of the Tabernacle were actually constructed. So far, therefore, as possessing, or being able to get, the means necessary for a construction of the Tabernacle was concerned, these people would seem to have been pretty well supplied.

And then, with regard to the other mistake made by the critics, viz., that these Israelites were intellectually incompetent to build the Tabernacle, this assertion also is not substantiated by facts. For, in the first place, it should be remembered that all these Hebrews had from their birth dwelt in Egypt, a country which, of all lands in the world, was at that time the most advanced in all kinds of mechanical, architectural and industrial art. This, e. g., was the country where the great pyramids had been produced, and where existed, at that time, at least most of the magnificent temples, tombs, obelisks, statues and palaces, the ruins of which still remain. Accordingly, when the children of Israel came out of Egypt, they must have brought with them a good amount of the architectural and mechanical wisdom peculiar to that country. Moreover, we are taught in the Bible that these people, while in Egypt, dwelt in houses; which, of course, they must have

built for themselves; also that, as slaves, their lives had been made bitter by "all manner of service in the field," and by "hard service in brick and in mortar," and that they had built "store-cities," such as Pithom and Raamses. Putting, therefore, all these experiences which the Israelites had in Egypt together, it can be easily seen how they could have learned, even from the Egyptians, sufficient wisdom to construct and transport the Tabernacle.

But if we are required yet to name any one particular achievement, ever accomplished by these people, that was great enough to warrant the belief of their being able to construct and carry with them all through the wilderness the Sinaitic Tabernacle, then, both with promptness and high appreciation, we point to that very extraordinary conquest which they made of the Holy Land, and also to the almost equally extraordinarily long march made by them through the wilderness; and we wish to say that any people who could accomplish two such prodigious deeds as were these could easily have accomplished the so much easier task of building and transporting the old Mosaic "tent of meeting."

Our conclusion, therefore, is that, all teachings of the higher critics to the contrary notwithstanding, those Israelitish people were abundantly competent, both in point of intellectual ability and of material supplies, to accomplish each and all of the works which are accredited them in the Bible.

XIII. MARKS OF EGYPT AND THE DESERT

But this line of argument is one that can be pursued to a much greater extent, and it can be shown that instead of the conditions surrounding the Israelites at Mt. Sinai and while they were in the wilderness being against the truthfulness of the Biblical record appertaining to those matters, such conditions are really in favor of that record's truthfulness, as well as of the Tabernacle's real existence. For illustration, we are told in the Bible that the wood out of which a

large part of the Tabernacle was constructed, was not taken from the lofty cedars growing in Lebanon, nor from the sycamores growing in the Palestinean valleys, but from the humble acacia or shittim-wood tree, which, as we have already seen, flourishes quite plentifully in the Sinaitic region; all of which particulars accord fully with the topographical facts in the case. So also, if we are to believe in the testimonies of ancient Egyptian monuments and the results of modern Egyptian explorations, there is many a resemblance which can be found to exist between matters connected with old Egyptian temples, their structure, furniture, priesthood and services, and other like matters appertaining to the Tabernacle. Indeed, some of these resemblances go so far in their minute details as to an arrangement of buildings according to the points of compass—a peculiarity which was found both in Egypt and in connection with the Tabernacle; different apartments in the structure, graded according to sanctity; the possession of a sacred ark or chest, peculiarly built and located; strange winged figures, which as existing in the Tabernacle were called “cherubim;” a gradation of the priests; priestly dress and ornaments; the breast-plate and mitre worn by the high-priest; different animals offered in sacrifice; the burning of incense, etc., that the impression left upon the mind of a person who knows about these things as existing in ancient Egypt and then reads in the Bible about similar matters connected with the Tabernacle is, that whoever wrote this Biblical account must himself have been in Egypt and have seen the old Egyptian worship and temples, in order to make his record conform in so many respects to what was found in that country.*

*Prof. Sayce undertakes to show that the foreign influences affecting the structure of the Tabernacle and the nature of its services came rather from Babylonia and Assyria than from Egypt, yet, so far as all the topographical items mentioned above are concerned, they can all be abundantly substantiated by facts from history and archaeology.

So also if we give attention to the peculiar experiences had by the Israelites during their march through the wilderness, we shall see from what the Bible tells us about their setting up and taking down the Tabernacle; about the wagons furnished for its transportation; about the pillar of cloud going before it or resting upon it, in connection with their long march; also about the necessity of going outside of the camp in order to perform some of the Tabernacle services,—from all these and various other indications given in the Bible, we can surely perceive that the conditions of these people were such as to warrant the belief that they did indeed, as the Bible represents, journey through a wilderness, and that they carried with them their tent of worship.

In his book, entitled “Nature and the Supernatural,” Dr. Horace Bushnell tells of an important legal case that once was gained by one of the lawyers noticing, in the web of a sheet of paper which he held in his hand, certain “water-marks” which had been made in the paper during the process of its manufacture. These water-marks being indelible, they served as the best kind of proof of certain facts which it was desired to establish. And so we would characterize all those evidences coming from a correspondence of the Bible account with archæological facts, which have to do with the Israelites being in Egypt and their journeying through the Sinaitic desert, as so many water-marks left indelibly, not upon, but in the very web of the Biblical record; proving not only the undeniable truthfulness of this record, but also the real existence of the Tabernacle.

XIV. SUMMARY OF THE ARGUMENT

To sum up then the different points which we have endeavored to make in our argument, it will be remembered that, in the first place, after having outlined our general proposition, and after having from various considerations shown the importance of its discussion, we affirmed that there

are certain great presumptions which lie in the way of our accepting the higher-critic theory as true. Next we introduced some archæological and other testimony external to the Bible, which we found to be helpful in proving the Tabernacle's historicity. And then, by quite an extended examination of the many historical notices respecting the Tabernacle, or respecting the sacred ark as connected with it, which are found in the Old Testament, we established, we think, as a matter beyond all reasonable doubt, the actual historicity of this structure; showing how it was built near Mt. Sinai and then was known to exist continuously for some five hundred years, or from the time of Moses unto the time of David and Solomon. And then, finally, to make our argument as complete as possible, we noticed, somewhat briefly and yet with considerable fullness, the many objections which the higher critics have raised against the Tabernacle's existence, showing that none of these objections is really valid, and turning the last one into a positive proof on our side of the question.

XV. CONCLUSION

And now, if there remains yet anything which needs to be said, it seems to us it is only the assertion that, whether the higher critics will admit it or not, the old Mosaic Tabernacle surely did exist. Or if there are persons who, in spite of all the numerous important testimonies which we have adduced from the Bible and other sources to the Tabernacle's historicity, still persist in denying such evidence, and in saying that the whole matter was only a priestly fiction, then what the Savior says, with respect perhaps to some of the skeptics living in his day, is quite applicable: "If they believe not Moses and the prophets, neither would they believe though one rose from the dead." Or, to state the case a little differently and somewhat humorously, it might be said that the fact of any person's denying the real existence of the Taber-

nacle, when so much positive evidence exists in favor of it, reminds one of what Lord Byron says with regard to Bishop Berkeley's philosophical denial of the existence of matter:

"When Bishop Berkeley says it is no matter.
Then 'tis no matter what he says."

But if the Tabernacle in the wilderness did really exist, then what becomes of the peculiar theory of the higher critics? That necessarily falls to the ground, or is proven to be untrue; for, as was shown in the early part of this discussion, the entire critic hypothesis rests upon, or has for one of its main pillars, the assumed non-existence of the Tabernacle, or what amounts to the same thing, the alleged late origin of the Mosaic ritualistic law. Both of these premises being now demonstrated to be unsound, the Tabernacle "which Moses made in the wilderness" will very likely remain where the Bible puts it—among the great undeniable facts of the world's history, and not, as the critics would have it, among fictions or forgeries.*

*For Addenda to this article, see pp. 120-125.

CHAPTER II

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT

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Both Jews and Christians receive the Old Testament as containing a revelation from God, while the latter regard it as standing in close and vital relationship to the New Testament. Everything connected with the Old Testament has, of recent years, been subjected to the closest scrutiny—the authorship of its several books, the time when they were written, their style, their historical value, their religious and ethical teachings. Apart from the veneration with which we regard the Old Testament writings on their own account, the intimate connection which they have with the Christian Scriptures necessarily gives us the deepest interest in the conclusions which may be reached by Old Testament criticism. For us the New Testament Dispensation presupposes and grows out of the Mosaic, so the books of the New Testament touch those of the Old at every point: *In vetere testamento novum latet, et in novo vetus patet.* (In the Old Testament the New is concealed, and in the New the Old is revealed.)

We propose to take a summary view of the testimony of our Lord to the Old Testament, as it is recorded by the Evangelists. The New Testament writers themselves largely quote and refer to the Old Testament, and the views which they express regarding the old economy and its writings are in harmony with the statements of their Master; but, for various reasons, we here confine ourselves to what is related of the Lord Himself.

Let us refer, first, to what is contained or necessarily implied in the Lord's testimony to the Old Testament Scriptures, and, secondly, to the critical value of His testimony.

I. THE LORD'S TESTIMONY TO THE OLD TESTAMENT

Our Lord's authority—though this is rather the *argumentum silentio*—may be cited in favor of the Old Testament canon as accepted by the Jews in His day. He never charges them with adding to or taking from the Scriptures, or in any way tampering with the text. Had they been guilty of so great a sin it is hardly possible that among the charges brought against them, this matter should not even be alluded to. The Lord reproaches His countrymen with ignorance of the Scriptures, and with making the law void through their traditions, but He never hints that they have foisted any book into the canon, or rejected any which deserved a place in it.

Now, the Old Testament canon of the first century is the same as our own. The evidence for this is complete, and the fact is hardly questioned. The New Testament contains, indeed, no catalogue of the Old Testament books, but the testimony of Josephus, of Melito of Sardis, of Origen, of Jerome, of the Talmud, decisively shows that the Old Testament canon, once fixed, has remained unaltered. Whether the steady Jewish tradition that the canon was finally determined by Ezra and the Great Synagogue is altogether correct or not, it is certain that the Septuagint agrees with the Hebrew as to the canon, thus showing that the subject was not in dispute two centuries before Christ. Nor is the testimony of the Septuagint weakened by the fact that the common Old Testament Apocrypha are appended to the canonical books; for "of no one among the Apocryphal books is it so much as hinted, either by the author, or by any other Jewish writer, that it was worthy of a place among the sacred books" (Kitto's Cyclo., art. "Canon"). The Lord, it is observed, never quotes any of the apocryphal books, nor refers to them.

NO PART ASSAILED

If our Lord does not name the writers of the books of the Old Testament in detail, it may at least be said that no word of His calls in question the genuineness of any book, and that he distinctly assigns several parts of Scripture to the writers whose names they pass under. The Law is ascribed to Moses; David's name is connected with the Psalms; the prophecies of Isaiah are attributed to Isaiah, and the prophecies of Daniel to Daniel. We shall afterward inquire whether these references are merely by way of accommodation, or whether more importance should be attached to them; in the meantime, we note that the Lord does not, in any instance express dissent from the common opinion, and that, as to several parts of Scripture, He distinctly endorses it.

The references to Moses as legislator and writer are such as these: To the cleansed leper He says, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded" (Matt. 8:4). "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives" (Matt. 19:8). "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death" (Mark 7:10). "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: For he wrote of Me. But if ye believed not his writings, how shall ye believe My words?" (John 5:45-47). "Did not Moses give you the law, and yet none of you keepeth the law?" (John 7:19). "Moses therefore gave unto

you circumcision. * * * If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken," etc. (John 7:22, 23). The omitted parenthetical words—"not because it is of Moses, but of the fathers"—seem clearly to show, it may be remarked in passing, that the Lord is not unobservant of historical exactness.

The Psalms are quoted by our Lord more than once, but only once is a writer named. The 110th Psalm is ascribed to David; and the validity of the Lord's argument depends on its being Davidic. The reference, therefore, so far as it goes, confirms the inscriptions of the Psalms in relation to authorship.

Isa. 6:9 is quoted thus: "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand" (Matt. 13:14, 15). Again, chapter 29:13 of Isaiah's prophecy is cited: "Well hath Esaias prophesied of you hypocrites. * * * This people honoreth me with their lips, but their heart is far from me" (Mark 7:6). When, in the beginning of His ministry, the Lord came to Nazareth, there was delivered unto Him in the synagogue "the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor," etc. (Luke 4:17, 18). The passage read by our Lord is from the 61st chapter of Isaiah, which belongs to the section of the book very often, at present, ascribed to the second, or pseudo, Isaiah; but we do not press this point, as it may be said that the Evangelist, rather than Christ, ascribes the words to Isaiah.

In His great prophecy respecting the downfall of the Jewish state the Lord refers to "the abomination of desolation, spoken of by Daniel the prophet:" As in Dan. 9:27, we read that "For the overspreading of abominations he shall make it desolate," and in chapter 12:11, that "the abomination that maketh desolate (shall) be set up."

NARRATIVES AND RECORDS AUTHENTIC

When Christ makes reference to Old Testament narratives and records, He accepts them as authentic, as historically true. He does not give or suggest in any case a mythical or allegorical interpretation. The accounts of the creation, of the flood, of the overthrow of Sodom and Gomorrah, as well as many incidents and events of later occurrence, are taken as authentic. It may, of course, be alleged that the Lord's references to the creation of man and woman, the flood, the cities of the plain, etc., equally serve His purpose of illustration whether He regards them as historical or not. But on weighing His words it will be seen that they lose much of their force and appropriateness unless the events alluded to had a historical character.

Let us refer more particularly to this matter. When the Pharisees ask Christ whether it is lawful for a man to put away his wife for every cause, He answers them: "Have ye not read, that He which made them in the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matt. 19:4, 5). Again: "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. 24:37, 39). Again: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:23, 24). These utterances, every one feels, lose their weight and solemnity, if there was

no flood such as is described in Genesis, and if the destruction of wicked Sodom may be only a myth. Illustrations and parallels may, for certain purposes, be adduced from fictitious literature, but when the Lord would awaken the conscience of men and alarm their fears by reference to the certainty of divine judgment, He will not confirm His teaching by instances of punishment which are only fabulous. His argument that the Holy and Just God will do as He has done—will make bare His arm as in the days of old—is robbed, in this case, of all validity.

A view frequently urged in the present day is that, as with other nations, so with the Jews, the mythical period precedes the historical, and thus the earlier narratives of the Old Testament must be taken according to their true character. In later periods of the Old Testament we have records which, on the whole, are historical; but in the very earliest times we must not look for authentic history at all. An adequate examination of this theory (which has, of course, momentous exegetical consequences) cannot here be attempted. We merely remark that our Lord's brief references to early Old Testament narrative would not suggest the distinction so often made between earlier and later Old Testament records on the score of trustworthiness.

THE OLD TESTAMENT FROM GOD

We advance to say that Christ accepts the Old Dispensation and its Scriptures as, in a special sense, from God; as having special, divine authority. Many who recognize no peculiar sacredness or authority in the religion of the Jews above other religions of the world, would readily admit that it is from God. But their contention is that all religions (especially what they are pleased to call the *great religions*) have elements of truth in them, that they all furnish *media* through which devout souls have fellowship with the Power which rules the universe, but that none of them should exalt its

pretensions much above the others, far less claim exclusive divine sanction; all of them being the product of man's spiritual nature, as molded by his history and environment, in different nations and ages. This is the view under which the study of comparative religion is prosecuted by many eminent scholars. A large and generous study of religions—their characteristics and history—tends, it is held, to bring them into closer fellowship with each other; and only ignorance or prejudice (say these unbiased thinkers) can isolate the religion of the Old Testament or of the New, and refuse to acknowledge in other religions the divine elements which entitle them to take rank with Judaism or Christianity.

The utterances of Jesus Christ on this question of the divinity of the Old Testament religion and cults are unmistakable; and not less clear and decided is His language respecting the writings in which this religion is delivered. God is the source in the directest sense, of both the religion and the records of it. No man can claim Christ's authority for classing Judaism with Confucianism, Hinduism, Buddhism, and Parseeism. There is nothing, indeed, in the Lord's teaching which forbids us to recognize anything that is good in ethnic religions—any of those elements of spiritual truth which become the common property of the race and which were not completely lost in the night of heathenism; but, on the other hand, it is abundantly evident that the Jewish faith is, to our Lord, the one true faith, and that the Jewish Scriptures have a place of their own—a place which cannot be shared with the sacred books of other peoples. Samaritanism, even though it had appropriated so largely from the religion of Israel, He will not recognize. "For salvation is of the Jews."

Almost any reference of our Lord to the Old Testament will support the statement that He regards the Dispensation and its Scriptures as from God. He shows, e. g., that Old Testament prophecy is fulfilled in Himself, or He vindicates

His teaching and His claims by Scripture, or He enjoins obedience to the law (as in the case of the cleansed lepers), or He asserts the inviolability of the law till its complete fulfillment, or He accuses a blinded and self-righteous generation of superseding and vacating a law which they were bound to observe. A few instances of explicit recognition of the Old Testament Scriptures as proceeding from God and having divine authority, may be here adduced. In His Sermon on the Mount the Lord makes this strong and comprehensive statement: "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

In the context the law is distinguished from the prophets and designates, therefore, the Pentateuch; and surely the divine origin of this part of Scripture is unquestionably implied. No such inviolability could be claimed for any merely human institution or production. When the hypocritical and heartless son pretended to devote to God what should have gone to support his indigent parents, he "made the commandment of God of none effect," "for God commanded, saying, Honor thy father and mother" (Matt. 15:4). In purging the temple the Lord justifies His action in these words: "It is written, My house shall be called the house of prayer" (Matt. 21:13). Again: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Matt. 22:32). Again: "Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do" (Mark 7:8). So many passages of the Old Testament are quoted or alluded to by the Lord as having received, or as awaiting fulfillment, that it is scarcely necessary to make citations of this class. These all most certainly imply the divinity of Scripture; for no man, no creature, can tell what is hidden in the remote future.

We are not forgetting that the Lord fully recognizes the imperfect and provisional character of the Mosaic law and of the Old Dispensation. Were the Old faultless, no place would have been found for the New. Had grace and truth come by Moses, the advent of Jesus Christ would have been unnecessary. So when the Pharisees put the question to Christ why Moses commanded to give to a wife who has found no favor with her husband a writing of divorcement and to put her away, He replied: "Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:8). The Mosaic legislation was not in every part absolutely the best that could be given, but it was such as the divine wisdom saw best for the time being and under the special circumstances of the Hebrew people. Not only did the Old Testament set forth a typical economy, which must give place to another, but it embodied ethical elements of a provisional kind which must pass away when the incarnate Son had fully revealed the Father. The Old Testament is conscious of its own imperfections, for Jeremiah thus writes: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt." But in all this there is nothing to modify the proposition which we are illustrating, viz., that our Lord accepts the Old Testament economy and its Scriptures as from God, as stamped with divine authority, and as truly making known the divine mind and will.

Marcion and the Gnostics did not receive any part of the Old Testament Scriptures, and the Old Dispensation itself they held to be of evil origin. So decided were they against the Old Testament that they would not admit into their New Testament canon the books which especially bear witness to the Old. But the Christian Church has followed its Master

in regarding the Old Testament as the Word of God, as the Bible of the ages before the Advent, and as still part of the Bible for the Christian Church. Not until the days of developed rationalism was this position called in question, except among unbelievers. But it is obvious that the style of criticism which, in our own time, is frequently applied to the Old Testament (not to say anything about the New), touching its histories, its laws, its morality, is quite inconsistent with the recognition of any special divine characteristics or authority as belonging to it. The very maxim so often repeated, that criticism must deal with these writings precisely as it deals with other writings is a refusal to Scripture, *in limine*, of the peculiar character which it claims, and which the Church has ever recognized in it. If a special divine authority can be vindicated for these books, or for any of them, this fact, it is clear, ought to be taken into account by the linguistic and historical critic. Logically, we should begin our study of them by investigating their title to such authority, and, should their claim prove well founded, it should never be forgotten in the subsequent critical processes. The establishment of this high claim will imply in these writings moral characteristics (not to mention others) which should exempt them from a *certain suspicion* which the critic may not unwarrantably allow to be present when he begins to examine documents of an ordinary kind. It is not, therefore, correct to say that criticism, in commencing its inquiries, should know nothing of the alleged divine origin or sacred character of a book. If the book has no good vouchers for its claims to possess a sacred character, criticism must proceed unhindered; but correct conceptions of critical methods demand that every important fact already ascertained as to any writings should be kept faithfully before the mind in the examination of them. Science must here unite with reverential feeling in requiring right treatment of a book which claims special divine sanction, and is willing

to have its claims duly investigated. The examination of a witness of established veracity and rectitude would not be conducted in precisely the same manner as that of a witness whose character is unknown or under suspicion. Wellhausen's style of treating the history of Israel can have no justification unless he should first show that the claim so often advanced in "Thus saith the Lord" is entirely baseless. So far from admitting the validity of the axiom referred to, we distinctly hold that it is unscientific. A just and true criticism must have respect to everything already known and settled regarding the productions to which it is applied, and assuredly so momentous a claim as that of divine authority demands careful preliminary examination.

But criticism, it may be urged, is the very instrument by which we must test the pretensions of these writings to a special divine origin and character, and, hence, it cannot stand aside till this question has been considered. In requiring criticism to be silent till the verdict has been rendered, we are putting it under restrictions inconsistent with its functions and prerogatives. The reply, however, is that the principal external and internal evidences for the divine origin of the Scriptures can be weighed with sufficient accuracy to determine the general character and authority of these writings before criticism, either higher or lower, requires to apply its hand. "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evince itself to be the word of God" (Conf. of Faith I:5). But all of these considerations can, in all that is material, be weighed and estimated before technical criticism begins its labors, as they have been estimated to the entire conviction of the divinity of Scripture on the part of thousands who had

no acquaintance with criticism. Should the fair application of criticism, when its proper time comes, tend to beget doubt as to the general conclusion already reached regarding the Bible, it will doubtless be right to review carefully the evidence on which our conclusion depends; but the substantive and direct proofs of the Scriptures being from God should first be handled, and the decision arrived at should be kept in mind, while criticism is occupied with its proper task. This seems to us the true order of the procedure.

GOD SPEAKS

Our Lord certainly attributes to the Old Testament a far higher character than many have supposed. God speaks in it throughout; and while He will more perfectly reveal Himself in His Son, not anything contained in the older revelation shall fail of its end or be convicted of error. Christ does not use the term "inspiration" in speaking of the Old Testament, but when we have adduced His words regarding the origin and authority of these writings, it will be evident that to Him they are God-given in every part. It will be seen that His testimony falls not behind that of His Apostles who say: "Every Scripture inspired of God" (2 Tim. 3:16), and "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

WORDS AND COMMANDS OF GOD

In speaking of Christ as teaching that the Old Testament is from God we have referred to passages in which He says that its words and commands are the words and commands of God; e. g., "God commanded, saying, Honor thy father and thy mother: and He that curseth father or mother, let him die the death" (Matt. 15:4). Again: "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob?"

In a comprehensive way the laws of the Pentateuch, or of the Old Testament, are called "the commandments of God." "In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. * * * Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:8, 9); and in the context of this last quotation the commandment of God is identified with what "Moses spake," showing that the words of Moses are also the words of God.

Passages like these do more than prove that the Old Testament Scriptures express *on the whole* the mind of God, and, therefore, possess very high authority. If it can certainly be said that God spake certain words, or that certain words and commandments are the words and commandments of God, we have more than a general endorsement; as when, e. g., the editor of a periodical states that he is responsible for the general character and tendency of articles which he admits, but not for every sentiment or expression of opinion contained in them.

It needs, of course, no proof that the words quoted in the New Testament as spoken by God are not the only parts of the Old which have direct divine authority. The same thing might evidently be said of other parts of the book. The impression left, we think, on every unprejudiced mind is that such quotations as the Lord made are only specimens of a book in which God speaks throughout. There is not encouragement certainly to attempt any analysis of Scripture into its divine and its human parts or elements—to apportion the authorship between God and the human penman, for, as we have seen, the same words are ascribed to God and to His servant Moses. The whole is spoken by God and by Moses also. All is divine and at the same time all is human. The divine and the human are so related that separation is impossible.

ABSOLUTE INFALLIBILITY OF SCRIPTURE

Attention may be specially called to three passages in which the Lord refers to the origin and the absolute infallibility of Scripture. Jesus asked the Pharisees, "What think ye of Christ? Whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David *in spirit* call Him Lord?" The reference is to Psalm 110, which the Lord says David spake or wrote "in spirit;" i. e., David was completely under the Spirit's influence in the production of the Psalm, so that when he calls the Messiah his "Lord" the word has absolute authority. Such is clearly the Lord's meaning, and the Pharisees have no reply to His argument. The Lord does not say that the entire Old Testament was written "in the Spirit," nor even that all the Psalms were so produced; He makes no direct statement of this nature; yet the plain reader would certainly regard this as implied. His hearers understood their Scriptures to have been all written by immediate inspiration of God, and to be the word of God; and He merely refers to Psalm 110 as having the character which belonged to Scripture at large.

In John 10:34-36 Christ vindicates Himself from the charge of blasphemy in claiming to be the Son of God: "Jesus answered them, Is it not written in your law, I said, Ye are gods. If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" The Scripture cannot be broken—*ou dunatai luthēnai*. The verb signifies to loose, unbind, dissolve, and as applied to Scripture means to subvert or deprive of authority. The authority of Scripture is then so complete—so pervasive—as to extend to its individual terms. "Gods" is the proper word because it is used to designate the Jewish rulers. If this is not verbal inspiration, it comes very near it. One

may, of course, allege that the Lord's statement of inerrancy implies only that the principal words of Scripture must be taken precisely as they are, but that He does not claim the like authority for all its words. Without arguing this point, we merely say that it is not certain or obvious that the way is left open for this distinction. In face of Christ's utterances it devolves on those who hold that inspiration extends to the thought of Scripture only, but not to the words, or to the leading words but not to the words in general, to adduce very cogent arguments in support of their position. The *onus probandi*, it seems to us, is here made to rest on them. The theory that inspiration may be affirmed only of the main views or positions of Scripture, but neither of the words nor of the development of the thoughts, cannot, it seems clear, be harmonized with the Lord's teaching. Before adverting to a third text we may be allowed to set down these words of Augustine in writing to Jerome: "For I acknowledge with high esteem for thee, I have learned to ascribe such reverence and honor to those books of the Scriptures alone, which are now called canonical, that I believe most firmly that not one of their authors has made a mistake in writing them. And should I light upon anything in those writings, which may seem opposed to truth, I shall contend for nothing else, than either that the manuscript was full of errors, or that the translator had not comprehended what was said, or that I had not understood it in the least degree."

In His sermon on the Mount our Lord thus refers to His own relation to the Old Testament economy and its Scriptures: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). No stronger words could be employed to affirm the divine authority of every part of the Old Testament; for the law and the prophets mean the entire Old

Testament Scriptures. If this declaration contemplates the *moral* element of these Scriptures, it means that no part of them shall be set aside by the New Dispensation, but "fulfilled"—i. e., filled up and completed by Jesus Christ as a sketch is filled up and completed by the painter. If, as others naturally interpret, the *typical* features of the Old Testament are included in the statement, the term "fulfilled," as regards this element, will be taken in the more usual meaning. In either case the inviolability and, by implication, the divine origin of the Old Testament could not be more impressively declared. Mark how comprehensive and absolute the words are: "One jot or one tittle." "Jot" (*iōta*) is *yod*, the smallest letter of the Hebrew alphabet; "tittle," literally little horn or apex, designates the little lines or projections by which Hebrew letters, similar in other respects, differ from each other. We have here, one might say, the inspiration of *letters* of the Old Testament. Everything contained in it has divine authority, and must, therefore, be divine in origin; for it is unnecessary to show that no such authority could be ascribed to writings merely human, or to writings in which the divine and the human interests could be separated analytically.

Should it be said that the "law," every jot and tittle of which must be fulfilled, means here the economy itself, the ordinances of Judaism, but not the record of them in writing, the reply is that we know nothing of these ordinances except through the record, so that what is affirmed must apply to the Scriptures as well as to the Dispensation.

The only questions which can be well raised are, first, whether the "law and the prophets" designate the entire Scriptures or two great divisions of them only; and, secondly, whether the words of Jesus can be taken at their full meaning, or, for some reason or other, must be discounted. The first question it is hardly worth while to discuss, for, if neither jot nor tittle of the "law and the prophets" shall fail,

it will hardly be contended that the Psalms, or whatever parts of the Old Testament are not included, have a less stable character. The latter question, of momentous import, we shall consider presently.

FULFILMENT OF PROPHECY

The inspiration of the Old Testament Scriptures is clearly implied in the many declarations of our Lord respecting the fulfilment of prophecies contained in them. It is God's prerogative to know, and to make known, the future. Human presage cannot go beyond what is foreshadowed in events which have transpired, or is wrapped up in causes which we plainly see in operation. If, therefore, the Old Testament reveals, hundreds of years in advance, what is coming to pass, omniscience must have directed the pen of the writer; i. e., these Scriptures, or at least their predictive parts, must be inspired.

The passage already quoted from the Sermon on the Mount may be noticed as regards its bearing on prophecy: "I am not come to destroy the law or the prophets, but to fulfil." While *plērōsai*, as referring to the *law*, has the special meaning above pointed out; as referring to the *prophets*, it has its more common import. We have here, then, a general statement as to the Old Testament containing prophecies which were fulfilled by Christ and in Him. Here are examples. The rejection of Messiah by the Jewish authorities, as well as the ultimate triumph of His cause, is announced in the 118th Psalm, in words which Christ applies to Himself: "The stone which the builders rejected is become the head of the corner." The desertion of Jesus by His disciples when He was apprehended fulfils the prediction of Zechariah: "I will smite the shepherd, and the sheep shall all be scattered" (Matt. 26:31). Should angelic intervention rescue Jesus from death, "how then should the Scriptures be fulfilled, that thus it must be?" All that related to His

betrayal, apprehension, and death took place, "that the Scriptures of the prophets might be fulfilled" (Matt. 26:56). "Had ye believed Moses," said our Lord, "ye would have believed Me, for he wrote of Me" (John 5:46). The 41st Psalm pre-announces the treachery of Judas in these words: "He that eateth bread with Me hath lifted up his heel against Me;" and the defection of the son of perdition takes place, "that the Scriptures may be fulfilled" (John 17:12). The persistent and malignant opposition of His enemies fulfils that which is written: "They hated Me without a cause" (John 15:25). Finally, in discoursing to the two disciples on the way to Emmaus, the Lord, "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself. "And He said unto them: These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding that they might understand the Scriptures, and said unto them: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day" (Luke 24:44-46).

It is not denied that in some instances the word "fulfil" is used in the New Testament merely as signifying that some event or condition of things corresponds with or realizes something that is written in the Old Testament; as when the words in Isaiah, "By hearing ye shall hear and shall not understand," are said to be fulfilled in the blind obduracy of the Pharisees. Nor, again, is it denied that "fulfil" has the meaning of filling, or expanding, or completing. But clearly our Lord, in the passages here cited, employs the term in another acceptation. He means nothing less than this: that the Scriptures which He says were "fulfilled" were intended by the Spirit of God to have the very application which He makes of them; they were predictions in the sense ordinarily meant by that term. If the Messiah of the Old Testament

were merely an ideal personage, there would be little force in saying that the Lord "opened the understanding" of the disciples that they might see His death and resurrection to be set forth in the prophecies. But to teach that the Old Testament contains authentic predictions is, as we have said, to teach that it is inspired. The challenge to heathen deities is, "Show the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:23).

We thus find that our Lord recognizes the same Old Testament canon as we have, that so far as He makes reference to particular books of the canon He ascribes them to the writers whose names they bear, that He regards the Jewish religion and its sacred books as in a special sense—a sense not to be affirmed of any other religion—from God, that the writers of Scripture, in His view, spake in the Spirit, that their words are so properly chosen that an argument may rest on the exactness of a term, that no part of Scripture shall fail of its end or be convicted of error, and that the predictions of Scripture are genuine predictions, which must all in their time receive fulfilment.

We cannot here discuss the doctrine of inspiration; but on the ground of the Lord's testimony to the Old Testament, as above summarized, we may surely affirm that He claims for it throughout all that is meant by inspiration when we use that term in the most definite sense. No higher authority could well be ascribed to apostolic teaching, or to any part of the New Testament Scriptures, than the Lord attributes to the more ancient Scriptures when He declares that "jot or tittle shall not pass from them till all be fulfilled," and that if men "hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31).

II. THE VALUE OF CHRIST'S TESTIMONY

It remains that we should briefly advert to the value, for the scientific student of the Bible, of Christ's testimony to

the Old Testament. The very announcement of such a topic may not be heard without pain, but in view of theories with which Biblical students are familiar, it becomes necessary to look into the question. Can we, then, accept the utterances of Christ on the matters referred to as having value—as of authority—in relation to the Biblical scholarship? Can we take them at their face value, or must they be discounted? Or again, are these words of Jesus valid for criticism on some questions, but not on others?

There are two ways in which it is sought to invalidate Christ's testimony to the Old Testament.

1. IGNORANCE OF JESUS ALLEGED

It is alleged that Jesus had no knowledge beyond that of His contemporaries as to the origin and literary characteristics of the Scriptures. The Jews believed that Moses wrote the Pentateuch, that the narratives of the Old Testament are all authentic history, and that the words of Scripture are all inspired. Christ shared the opinions of His countrymen on these topics, even when they were in error. To hold this view, it is maintained, does not detract from the Lord's qualifications for His proper work, which was religious and spiritual, not literary; for in relation to the religious value of the Old Testament and its spiritual uses and applications He may confidently be accepted as our guide. His knowledge was adequate to the delivery of the doctrines of His kingdom, but did not necessarily extend to questions of scholarship and criticism. Of these He speaks as any other man; and to seek to arrest, or direct, criticism by appeal to His authority, is procedure which can only recoil upon those who adopt it. This view is advanced, not only by critics who reject the divinity of Christ, but by many who profess to believe that doctrine. In the preface to his first volume on the Pentateuch and Joshua, Colenso thus writes: "It is perfectly consistent with the most entire and sincere belief in our

Lord's divinity to hold, as many do, that when He vouchsafed to become a 'Son of man' He took our nature fully, and voluntarily entered into all the conditions of humanity, and, among others, into that which makes our growth in all ordinary knowledge gradual and limited. * * * It is not supposed that, in His human nature, He was acquainted more than any Jew of His age with the mysteries of all modern sciences, nor * * * can it be seriously maintained that, as an infant or young child, He possessed a knowledge surpassing that of the most pious and learned adults of His nation, upon the subject of the authorship and age of the different portions of the Pentateuch. At what period, then, of His life on earth, is it to be supposed that He had granted to Him as the Son of man, supernaturally, full and accurate information on these points?" etc. (vol. i., p. 32). "It should also be observed," says Dr. S. Davidson, "that historical and critical questions could only belong to His human culture, a culture stamped with the characteristics of His age and country."

The doctrine of the Kenosis is invoked to explain the imperfection of our Lord's knowledge on critical questions, as evidenced by the way in which He speaks of the Pentateuch and of various Old Testament problems. The general subject of the limitation of Christ's knowledge during His life on earth is, of course, a very difficult one, but we do not need here to consider it. The Gospel of Mark does speak of the day and hour when the heaven and earth shall pass away as being known to the Father only, and not to the Son; but without venturing any opinion on a subject so mysterious, we may, at least, affirm that the Lord's knowledge was entirely adequate to the perfect discharge of His prophetic office. To impute imperfection to Him as the Teacher of the Church were indeed impious. Now the case stands thus: By a certain class of critics we are assured that, in the interests of truth, in order to an apologetic such as the

present time absolutely requires, the traditional opinions regarding the authorship of the Old Testament books and the degree of authority which attaches to several, if not all of them, must be revised. In order to save the ship, we must throw overboard this cumbrous and antiquated tackling. Much more, we are assured, than points of scholarship are involved; for intelligent and truth-loving men cannot retain their confidence in the Bible and its religion, unless we discard the opinions which have prevailed as to the Old Testament, even though these opinions can apparently plead in their favor the authority of Jesus Christ.

Now mark the position in which the Lord, as our Teacher, is thus placed. We have followed Him in holding opinions which turn out to be unscientific, untrue; and so necessary is it to relinquish these opinions that neither the Jewish nor the Christian faith can be satisfactorily defended if we cling to them. Is it not, therefore, quite clear that the Lord's teaching is, in something material, found in error—that His prophetic office is assailed? For the allegation is that, in holding fast to what He is freely allowed to have taught, we are imperiling the interests of religion. The critics whom we have in view must admit either that the points in question are of no importance, or that the Lord was imperfectly qualified for His prophetic work. Those who have reverence for the Bible will not admit either position. For why should scholarship so magnify the necessity to apologetics of correcting the traditional opinion as to the age and authorship of the Pentateuch, and other questions of Old Testament criticism, unless it means to show that the Old Testament requires more exact, more enlightened, handling than the Lord gave it? Should it be replied that the Lord, had He been on earth *now*, would have spoken otherwise on the topics concerned, the obvious answer is, that the Lord's teaching is for all ages, and that His word "cannot be broken."

2. THEORY OF ACCOMMODATION

The theory of accommodation is brought forward in explanation of those references of Christ to the Old Testament which endorse what are regarded as inaccuracies or popular errors. He spake, it is said, regarding the Old Testament, after the current opinion or belief. This belief would be sometimes right and sometimes wrong; but where no interest of religion or morality was affected—where spiritual truth was not involved—He allowed Himself, even where the common belief was erroneous, to speak in accordance with it. Some extend the principle of accommodation to the *interpretation* of the Old Testament as well as to questions of canon and authorship; and in following it the Lord is declared to have acted prudently, for no good end could have been served, it is alleged, by crossing the vulgar opinion upon matters of little importance, and thus awakening or strengthening suspicion as to His teaching in general.

As to the accommodation thus supposed to have been practiced by our Lord, we observe that if it implies, as the propriety of the term requires, a more accurate knowledge on His part than His language reveals, it becomes difficult, in many instances, to vindicate His perfect integrity. In some cases where accommodation is alleged, it might, indeed, be innocent enough, but in others it would be inconsistent with due regard to truth; and most of the statements of the Lord touching the Old Testament to which attention has been directed in this discussion seem to be of this latter kind. Davidson himself says: "Agreeing as we do in the sentiment that our Savior and His Apostles accommodated their mode of reasoning to the habitual notions of the Jews, no authority can be attributed to that reasoning *except when it takes the form of an independent declaration or statement*, and so rests on the speaker's credit." Now the statements of Christ respecting the Old Testament Scriptures

to which we desire specially to direct attention are precisely of this nature. Are not these "independent declarations"? "One jot or one tittle shall not pass," etc.; "The Scripture cannot be broken;" "David in spirit calls him Lord;" "All things must be fulfilled which are written in the Law of Moses, and in the prophets, and in the psalms concerning Me."

Further, we may say as before, that if our Lord's statements—His *obiter dicta*, if you will—about the authorship of parts of Scripture give a measure of countenance to opinions which are standing in the way of both genuine scholarship and of faith, it is hard to see how they can be regarded as instances of a justifiable accommodation. It seems to us (may we reverently use the words) that in this case you cannot vindicate the Lord's absolute truthfulness except by imputing to Him a degree of ignorance which would unfit Him for His office as permanent Teacher of the Church. Here is the dilemma for the radical critic—either he is agitating the Church about trifles, or, if his views have the apologetical importance which he usually attributes to them, he is censuring the Lord's discharge of His prophetic office; for the allegation is that Christ's words prove perplexing and misleading in regard to weighty issues which the progress of knowledge has obliged us to face. Surely we should be apprehensive of danger if we discover that views which claim our adhesion, on any grounds whatever, tend to depreciate the wisdom of Him whom we call "Lord and Master," upon whom the Spirit was bestowed "without measure," and who "spake as never man spake." It is a great thing in this controversy to have the Lord on our side.

Are, then, the Lord's references to Moses and the law to be regarded as evidence that He believed the Pentateuch to be written by Moses, or should they be classed as instances of accommodation? When we take *in cumulo* all the passages in which the legislation of the Pentateuch and the

writing of it are connected with Moses, a very strong case is made out against mere accommodation. The obvious accuracy of speech observed in some of these references cannot be overlooked; e. g., "Moses, therefore, gave you circumcision (*not because it is of Moses, but of the fathers*)."

Again, "There is one that accuseth you, even Moses in whom ye trust; for had ye believed Moses ye would have believed Me, for he wrote of Me; but if ye believe not his writings, how shall ye believe My words?" This is not the style of one who does not wish his words to be taken strictly!

TWO POSITIONS CLEAR

Two positions may, I think, be affirmed: 1. The legislation of the Pentateuch is actually ascribed to Moses by the Lord. If this legislation is, in the main, long subsequent to Moses, and a good deal of it later than the exile, the Lord's language is positively misleading, and endorses an error which vitiates the entire construction of Old Testament history and the development of religion in Israel. 2. Moses is to such extent the writer of the law that it may, with propriety, be spoken of as "his writings." All admit that there are passages in the Books of Moses which were written by another hand or other hands, and should even additions other than certain brief explanatory interpolations and the last chapter of Deuteronomy have to be recognized (which has not yet been demonstrated) the Pentateuch would remain Mosaic. Should Moses have dictated much of his writings, as Paul did, they would, it is unnecessary to say, be not the less his. The words of Jesus we consider as evidence that He regarded Moses as, substantially, the writer of the books which bear his name. Less than this robs several of our Lord's statements of their point and propriety.

It is hardly necessary to say that we have no desire to see a true and reverent criticism of the Old Testament, and of the New as well, arrested in its progress, or in the least hin-

dered. Criticism must accomplish its task, and every lover of truth is more than willing that it should do so. Reluctance to see truth fully investigated, fully ascertained and established, in any department of thought and inquiry, and most of all in those departments which are highest, is lamentable evidence of moral weakness, of imperfect confidence in Him who is the God of truth. But criticism must proceed by legitimate methods and in a true spirit. It must steadfastly keep before it all the facts essential to be taken into account. In the case of its application to the Bible and religion, it is most reasonable to demand that full weight should be allowed to all the teachings, all the words of Him who only knows the Father, and who came to reveal Him to the world, and who is Himself the Truth. If all Scripture bears testimony to Christ, we cannot refuse to hear Him when He speaks of its characteristics. It is folly, it is unutterable impiety, to decide differently from the Lord any question regarding the Bible on which we have His verdict; nor does it improve the case to say that we shall listen to Him when He speaks of spiritual truth, but shall count ourselves free when the question is one of scholarship. Alas for our scholarship when it brings us into controversy with Him who is the Prophet, as He is the Priest and King of the Church, and by whose Spirit both Prophets and Apostles spake!

Nothing has been said in this paper respecting the proper method of *interpreting* the different books and parts of the Old Testament, nor the way of dealing with specific difficulties.

Our object has been to show that the Lord regards the entire book, or collection of books, as divine, authoritative, infallible. But in the wide variety of these writings there are many forms of composition, and every part, it is obvious to say, must be understood and explained in accordance with the rules of interpretation which apply to literature of its kind. We have not been trying in advance to bind up the interpreter to an unintelligent literalism in exegesis, which

should take no account of what is peculiar to different species of writing, treating poetry and prose, history and allegory the symbolical and the literal, as if all were the same. The consideration of this most important subject of interpretation with which apologetical interests are, indeed, closely connected has not been before us. But nothing which we could be called upon to advance regarding the interpretation of the Old Testament could modify the results here reached in relation to the subject of which we have spoken. Our Lord's testimony to the character of the Old Testament must remain unimpaired

CHAPTER III

THE BIBLE AND MODERN CRITICISM

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It is undeniable that the universe, including ourselves, exists. Whence comes it all? For any clear-thinking mind there are only three possibilities. Either the universe has existed always, it produced itself, or it was created by a Divine, a Supreme Being.

THE UNIVERSE NOT ETERNAL

The eternity of the universe is most clearly disproved by its evolution. From a scientific point of view that hypothesis is now discredited and virtually abandoned. Astronomers, physicists, biologists, philosophers, are beginning to recognize more and more, and men like Secchi, Dubois-Reymond, Lord Kelvin, Dr. Klein and others, unanimously affirm that creation has had a beginning. It always tends towards an entropy, that is, toward a perfect equilibrium of its forces, a complete standstill; and the fact that it has not yet reached such a condition is proof that it has not always existed. Should creation, however, ever come to a standstill, it could never again put itself in motion. It has had a beginning, and it will have an end. That is demonstrated most clearly by its still unfinished evolution. Should anyone say to us, of a growing tree or of a young child, that either of these forms of life has existed forever, we would at once reply, Why has it not then long ago, in the past eternity, grown up so as to reach

the heaven of heavens? In like manner, reasons that great astronomer, William Herschel, with regard to the Milky-Way, that just as its breaking up into different parts shows that it cannot always endure, so we have, in this same fact, proof that it has not eternally existed.

GOD THE AUTHOR OF ALL THINGS

There remains, therefore, only this alternative: either the world produced itself, or it was created. That all things came into existence spontaneously, and therefore that we must suppose an origination of immeasurably great effects without any cause, or believe that at some time a nothing, without either willing or knowing it, and without the use of means, became a something—this is the most unreasonable assumption that could possibly be attributed to a human being. How could anything act before it existed? or a thing not yet created produce something? There is nothing more unreasonable than the creed of the unbeliever, notwithstanding all his prating about the excellence of reason.

But if this world did not produce itself, then it must have been created by some Higher Power, some Cause of all causes, such as was that First Principle upon which the dying Cicero called. Or, to use the words of Dr. Klein, that originating cause must have been a "Supreme Intelligence that has at its command unlimited creative power" (*Kosmologische Briefe*, p. 27). Hence what that Intelligence does is both illimitable and unfathomable, and it can at any time either change this world or make a new one. It is therefore *prima facie* silly for us, with our prodigiously narrow experience, to set any kind of bounds to the Supreme Being; and a God who works no miracles and is the slave of his own laws implanted in nature, such a God as the New Theology preaches, is as much lacking in being a true Divinity as is the unconscious, but all-wise "cosmic ether" of Spiller, or the "eternal stuff" of other materialists.

We conclude, then, that the universe was created, or that God is the author of all things.

REVELATION IN NATURE

But now the question arises whether God, who is both the Creator of all things and the Father of spirits, has revealed Himself to his creatures, or to His own children, the work of His hands. Such a question might surely provoke one's laughter. For what is the entire universe? what is this created nature of which we form a part? what is air? and water? and fire? what are all organized beings, my body with its many parts put together in such a highly artistic and inscrutable fashion; my soul with its infinite capabilities so little understood by myself? What are all these matters but a progressive revelation of God, given to us, as it were, in a series of concentric circles rising one above another toward their Source? For this purpose it was that God created the visible, so that through it we might perceive the invisible, and for this purpose the whole creation was made, so that through it might be manifested the invisible things of God, even his eternal power and godhead (Rom. 1:20). Creation is only the language of "the Word that was in the beginning, and was with God, and was God, and by Whom all things were made" (John 1:1-3). What does this Word declare? What else but the great infinite name of God the Father, the primal source of all things, the name that must be hallowed? There was a time, however, even before the world was, when there existed nothing but God and his name. All the different works of creation are only letters in this great name.

REVELATION IN THE BIBLE

But there is another revelation which God has given of Himself to men—a more definite and personal one. Thus, e. g., he declared Himself to Adam, and through Enoch and Noah to the antediluvians, and again after the flood to other

generations through Noah and his sons. But because at the building of the tower of Babel men turned stubbornly away from God, He gave them up to the thoughts of their own heart, and selected one man, Abraham, to go out from his friends and kindred, so that in his seed all the nations of the world might be blessed. Then, first, out of Abraham came the people of Israel, to whom were committed the oracles of God; and from this period began the history of the written Word. Moses narrates the beginning of things, also records the law, and holy men of God speak and write as they are moved by the Holy Spirit. That is inspiration—a divine *in-breathing*.

But here a distinction must be made. The Bible reports matters of history, and in doing so includes many genealogies which were composed, first of all, not for us, but for those most immediately concerned, and for the angels (1 Cor. 4:9). Also it reports many sins and shameful deeds; for just as the sun first illuminates himself and then sheds his radiance upon the ocean and the puddle, the eagle and the worm, so the Bible undertakes to represent to us not only God, but also man just as he is. In giving us these narratives it may be said, moreover, that God, who numbers the very hairs of our head, exercised a providential control, so that what was reported by His chosen men should be the real facts, and nothing else. To what extent He inspired those men with the very words used by them, it is not for us to know, but probably more fully than we suspect.

But when God, after having communicated the law to Moses on Mount Sinai and in the Tabernacle, communes with him as a friend with friend, and Moses writes "all the words of this law in a book" (Deut. 28:58; 31:24), then Moses really becomes the pen of God. When God speaks to the prophets, "Behold, I put my words in thy mouth," and "all the words that thou hearest thou shalt say to this people," then these prophets become the very mouth of God. When Christ

appears to John on Patmos, and says, "To the angel of the church write these things," this is an instance of verbal dictation.

But just here we are amused at those weak-minded critics who, with hackneyed phrases, talk so glibly about "mechanical instruments" and "mere verbal dictation." Does then a self-revelation of the Almighty and a making known of His counsels, a gracious act which exalts the human agent to be a co-worker with Jehovah, annihilate personal freedom? Or does it not rather enlarge that freedom, and lift it up to a higher and more joyous activity? Am I then a "mechanical instrument" when with deep devotion and with enthusiasm I repeat after Christ, word for word, the prayer which He taught his disciples? The Bible is, consequently, a book which originated according to the will and with the co-operation of God; and as such it is our guide to eternity, conducting man, seemingly without a plan and yet with absolute certainty, all the way from the first creation and from Paradise on to the second or higher creation and to the New Jerusalem (Comp. Gen. 2:8-10 with Rev. 21:1, 2).

PROOF OF THE BIBLE'S INSPIRATION

How does the Bible prove itself to be a divinely inspired, heaven-given book, a communication from a Father to His children, and thus a revelation?

First, by the fact that, as does no other sacred book in the world, it condemns man and all his works. It does not praise either his wisdom, his reason, his art, or any progress that he has made; but it represents him as being in the sight of God, a miserable sinner, incapable of doing anything good, and deserving only death and endless perdition. Truly, a book which is able thus to speak, and in consequence causes millions of men, troubled in conscience, to prostrate themselves in the dust, crying, "God be merciful to me a sinner," must contain more than mere ordinary truth.

Secondly, the Bible exalts itself far above all merely human books by its announcement of the great incomprehensible mystery that, "God so loved the world that He gave His only begotten Son; that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Where is there a god among all the heathen nations, be he Osiris, Brahma, Baal, Jupiter or Odin, that would have promised those people that, by taking upon himself the sin of the world and suffering its punishment, he would thus become a savior and redeemer to them?

Thirdly, the Bible sets the seal of its divine origin upon itself by means of the prophecies. Very appropriately does God inquire, through the prophet Isaiah, "Who, as I, shall call, and shall declare it, and set it in order for Me since I established the ancient people? and the things that are coming and shall come to pass, let them declare" (Ch. 44:7). Or says again, "I am God, declaring the end from the beginning, and from ancient times, things not yet done, saying, My counsel shall stand, and I will do all My pleasure; calling a ravenous bird from the east, and the man of My counsel from a far country. Yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it" (Ch. 46:10, 11). Or, addressing Pharaoh, "Where are thy wise men, and let them tell thee, and let them know what the Lord of Hosts hath purposed upon Egypt" (Ch. 19:12). Again we say, where is there a god, or gods, a founder of religion, such as Confucius, Buddha, or Mohammed, who could, with such certainty, have predicted the future of even his own people? Or where is there a statesman who in these times can foretell what will be the condition of things in Europe one hundred or even ten years from now? Nevertheless the prophecies of Moses and his threatened judgments upon the Israelites have been literally fulfilled. Literally also have been fulfilled, (although who at the time would have believed it?) the prophecies respecting the destruction of those great ancient cities,

Babylon, Nineveh and Memphis. Who in these times would believe a like prophecy respecting London, Paris, or New York? Moreover, in a literal way has been fulfilled what the prophets David and Isaiah foresaw concerning the last sufferings of Christ—His death on the cross, His drinking of vinegar, and the casting of lots for His garments. And there are other prophecies which will still be most literally fulfilled, such as the promises made to Israel, the final judgment, and the end of the world. "For," as Habakkuk says, "the vision is yet for an appointed time, and will not lie. Though it tarry, wait for it; it will surely come" (Ch. 2:3).

Furthermore, the Bible has demonstrated its peculiar power by its influence with the martyrs. Think of the hundreds of thousands who, at different times and among different peoples, have sacrificed their all, their wives, their children, all their possessions, and finally life itself, on account of this book. Think of how they have, on the rack and at the stake, confessed the truth of the Bible, and borne testimony to its power. However, O ye critics and despisers of God's Word, if you will only write such a book and then die for it, we will believe you.

Lastly, the Bible shows itself every day to be a divinely given book by its beneficent influence among all kinds of people. It converts to a better life the ignorant and the learned, the beggar on the street and the king upon his throne, yonder poor woman dwelling in an attic, the greatest poet and the profoundest thinker, civilized Europeans and uncultured savages. Despite all the scoffing and derision of its enemies, it has been translated into hundreds of languages, and has been preached by thousands of missionaries to millions of people. It makes the proud humble and the dissolute virtuous; it consoles the unfortunate, and teaches man how to live patiently and die triumphantly. No other book or collection of books accomplishes for man the exceeding great benefits accomplished by this book of truth.

MODERN CRITICISM AND ITS RATIONALISTIC METHOD

In these times there has appeared a criticism which, constantly growing bolder in its attacks upon this sacred book, now decrees, with all self-assurance and confidence, that it is simply a human production. Besides other faults found with it, it is declared to be full of errors, many of its books to be spurious, written by unknown men at later dates than those assigned, etc., etc. But we ask, upon what fundamental principle, what axiom, is this verdict of the critics based? It is upon the idea that, as Renan expressed it, reason is capable of judging all things, but is itself judged by nothing. That is surely a proud dictum, but an empty one if its character is really noticed. To be sure, God has given reason to man, so that, in his customary way of planting and building, buying and selling, he may make a practical use of created nature by which he is surrounded. But is reason, even as respects matters of this life, in accord with itself? By no means. For, if that were so, whence comes all the strife and contention of men at home and abroad, in their places of business and their public assemblies, in art and science, in legislation, religion and philosophy? Does it not all proceed from the conflicts of reason? The entire history of our race is the history of millions of men gifted with reason who have been in perpetual conflict one with another. Is it with such reason, then, that sentence is to be pronounced upon a divinely given book? A purely rational revelation would certainly be a contradiction of terms; besides, it would be wholly superfluous. But when reason undertakes to speak of things entirely supernatural, invisible and eternal, it talks as a blind man does about colors, discoursing of matters concerning which it neither knows nor can know anything; and thus it makes itself ridiculous. It has not ascended up to heaven, neither has it descended into the deep; and therefore a purely rational religion is no religion at all.

INCOMPETENCY OF REASON FOR SPIRITUAL TRUTH

Reason alone has never inspired men with great sublime conceptions of spiritual truth, whether in the way of discovery or invention; but usually it has at first rejected and ridiculed such matters. And just so it is with these rationalistic critics, they have no appreciation or understanding of the high and sublime in God's Word. They understand neither the majesty of Isaiah, the pathos of David's repentance, the audacity of Moses' prayers, the philosophic depth of Ecclesiastes, nor the wisdom of Solomon which "uttereth her voice in the streets." According to them ambitious priests, at a later date than is commonly assigned, compiled all those books to which we have alluded; also they wrote the Sinaitic law, and invented the whole story of Moses' life. ("A magnificent fiction"—so one of the critics calls that story.) But if all this is so, then we must believe that cunning falsifiers, who were, however, so the critics say, devout men, genuine products of their day (although it calls for notice that the age in which those *devout men* lived, should, as was done to Christ, have persecuted and killed them, when usually an age loves its own children); that is to say, we must believe not only that shallow-minded men have uncovered for us eternal truths and the most distant future, but also that vulgar, interested liars, have declared to us the inexorable righteousness of a holy God! Of course, all that is nonsense; no one can believe it.

But if these critics discourse, as sometimes they do, with great self-assurance upon topics such as the history of Israel, the peculiar work of the prophets, revelation, inspiration, the essence of Christianity, the difference between the teachings of Christ and those of Paul, anyone who intelligently reads what they say is impressed with the idea that, although they display much ingenuity in their efforts, after all they do not really understand the matters concerning which they

speak. In like manner they talk with much ingenuity and show of learning about men with whom they have only a far-off acquaintance; and they discuss events in the realm of the Spirit where they have had no personal experience. Thus they both illustrate and prove the truth of the Scripture teaching that "the natural man receiveth not the things of the Spirit of God." These critics say that God, not being a man, cannot speak; consequently there is no word of God! Also, God cannot manifest Himself in visible form; therefore all the accounts of such epiphanies are mythical tales! Inspiration, they tell us, is unthinkable; hence all representations of such acts are diseased imagination! Of prophecy there is none; what purports to be such was written after the events! Miracles are impossible; therefore all the reports of them, as given in the Bible, are mere fictions! Men always seek, thus it is explained, their own advantage and personal glory, and just so it was with those "prophets of Israel."

Such is what they call "impartial science," "unprejudiced research," "objective demonstration."

NOTHING NEW IN THESE "NEW" VIEWS

Moreover, these critics claim for their peculiar views that they are "new theology," and the "latest investigation." But that also is untrue. Even in the times of Christ the famous rabbi Hillel and his disciple Gamaliel substituted for the Mosaic law all manner of "traditions" (Matt. 15:2-9; 23:16-22). Since then other learned rabbis, such as Ben Akiba, Maimonides and others, have engaged in Bible criticism; not only casting doubts upon the genuineness of various books of the Old Testament, but also denying the miracles and talking learnedly about "myths." Even eighteen hundred years ago Celsus brought forward the same objections as those now raised by modern criticism; and in his weak and bungling production, the "Life of Jesus," David Strauss has in part repeated them. Also there have been other noted

heretics, such as Arius (317 A. D.), who denied the divinity of Christ, and Pelagius in the fifth century, who rejected the doctrine of original sin. Indeed this exceedingly new theology adopts even the unbelief of those old Sadducees who said "there is no resurrection, neither angel nor spirit" (Acts 23:8), and whom Christ reproved with the words, "Ye do err, not knowing the Scriptures nor the power of God" (Matt. 22:29). It certainly does not argue for the spiritual progress of our race, that such a threadbare and outworn unbelieving kind of science should again, in these days, deceive and even stultify thousands of people.

NO AGREEMENT AMONG THE CRITICS

Do these critics then, to ask the least of them, agree with one another? Far from it. To be sure, they unanimously deny the inspiration of the Bible, the divinity of Christ and of the Holy Spirit, the fall of man and the forgiveness of sins through Christ; also prophecy and miracles, the resurrection of the dead, the final judgment, heaven and hell. But when it comes to their pretendedly sure results, not any two of them affirm the same things; and their numerous publications create a flood of disputable, self-contradictory and mutually destructive hypotheses. For example, the Jehovah of the Old Testament is made to be some heathen god, either a nomadic or steppe god, the weather-god Jahu, or the god of West-Semitism. It was David who first introduced this divinity; and according to some authors the peculiar worship of this god was, with its human sacrifices (!), only a continuation of the Baal-Moloch worship! Of Abraham it is sometimes affirmed that he never existed, but at other times that he was a Canaanite chief, dwelling at Hebron. No! he is the myth of the Aurora; and Sarah, or Scharratu, is the wife of the moon-god Sin, and so on. The twelve sons of Jacob are very probably the twelve months of the year. As to Moses, some teach there never was such a man, also that

the ten commandments were composed in the time of Manasseh. No! the more moderate writers say that Moses is a historical character. It was in Midian that he learned about Jah, the tribal god of the Kenites; and he determined with this divinity to liberate his people. Elijah is simply a myth, or he was some unfortunate prophet who had perhaps been struck by lightning. And so, too, this modern criticism knows for sure that it was not Solomon, but a wholly unknown king, living after the time of Ezra, who wrote Ecclesiastes; also that there never was a Daniel, but that again some unknown author wrote the book bearing that name. Moreover, Kautsch tells us that this book first made its appearance in January, 164 B. C., while other critics are positive that it was in 165. Query: Why could not that unknown author have been named Daniel?

So also Wellhausen knows of twenty-two different authors—all of them, to be sure, unknown—for the books of Moses, while Kuenen is satisfied with sixteen. The noted English critic, Canon Cheyne, is said to have taken great pains to tear the book of Isaiah's prophecies into one hundred and sixty pieces, all by unknown writers; which pieces were scattered through ten different epochs including four and a half centuries ("Modern Puritan," 1907, p. 400). Likewise this critic knows that the first chapter of 1 Samuel originated with an unknown writer living some five hundred years after the time of that prophet; also that Hannah's glory-song, as found in 2 Kings, was written by some other "unknown." That Eli ruled over Israel for forty years is, "in all likelihood," the unauthentic statement of a later day (Hastings' Bible Dictionary). Why so? we may ask.—The book of Deuteronomy was written, we are told, in 561 B. C., and Ecclesiastes in 264 B. C.; and a German critic, Budde, is certain that the book of Job has somehow lost its last chapter, and that fifty-nine verses of this book should be wholly expunged.

Such are a few illustrations of the way in which Holy Scripture is treated by the criticism we are considering.

But, surely, it would not require much sagacity and intelligence for one, by applying such peculiar methods, say, to Goethe's works, to demonstrate critically that a good share of those productions, such as *Erlkönig*, *Iphigenia*, *Götz von Berlichingen*, the *Wahlverwandschaften*, *Faust* (Parts I. and II.), belong, if judged of by their style of composition and their historical and philosophical views, to wholly different epochs, and that they originated with many different authors. Moreover, it could easily be shown that none of those authors lived in the times when Napoleon Bonaparte revolutionized Europe, since his name is not mentioned in any of the productions specified.

CRITICISM AS APPLIED TO THE NEW TESTAMENT

Of course this modern criticism does not stop short of the New Testament. This part of the Bible, Harnack says, narrates for us incredible stories respecting the birth and childhood of Christ. "Nevermore," he goes on to assert, "shall we believe that he walked upon the sea and commanded the storm." It stands to reason that He did not rise from the dead. The Fourth Gospel is spurious, and so also is (according to late critical authority) the Epistle to the Romans. The Book of Revelation is only the occasion for derisive laughter on the part of these skeptical critics; and because it is so, the curse mentioned in its last chapter is made applicable to them (vs. 18, 19). Nevertheless, these men sin most seriously against Christ. In their view the very Son of God, the Word that was in the beginning with God, and that was God, and without Whom nothing exists, is only a fanatical young rabbi; entangled in the peculiar views and superstitions of his people; and he died upon the cross only because he misconceived of the character of his own mission and the nature of his times. Jesus "is not indispensable to the Gospel," so writes Harnack.

Now all this is what is denominated Biblical criticism. It is a jumble of mere hypotheses, imaginings and assertions, brought forward often without even the shadow of proof, and with no real certainty. Still, in these times it represents itself to thousands of nominal Christians and to hundreds of miserably deceived theological students who are to become preachers of God's word, as being the "assured results of the latest scientific research." May God have mercy, if such is the case!

WHAT ARE THE FRUITS OF THIS CRITICISM?

Now, if these people were of the truth, and if they would only believe Him who says, "I am the way, the truth and the life," they would not be under the necessity of tediously working their way through the numerous publications (statistics show that there appear in Europe and America annually some eight hundred of these works); but they would find in His teaching a simple and sure means for testing the character of these critical doctrines. "Ye shall know them by their fruits," is what Christ says of the false teachers who came in His name. "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). Are the fruits of modern criticism good? Where are the grapes or figs that grow on this thorn-bush? Has not this criticism already robbed, and perhaps forever, thousands of people of their first love, their undoubting faith, and their joyous hope? Has it not sowed dissension, fostered pride and self-conceit, and injured before all the world the authority of both the church and its ministers? Has it not offended Christ's "little ones?" (Matt. 18:6, 7). And does it not every day furnish the enemies of God with opportunities for deriding and scorning the truth? Where are the souls that it has led to God—comforting, strengthening, purifying and sanctifying them? Where are the individuals who even in the hour of death have continued to rejoice in the benefits of this criticism?

In the study-room it ensnares, in lecture-halls it makes great pretenses, for mere popular lectures it is still serviceable; but when the thunders of God's power break in upon the soul, when despair at the loss of all one has loved takes possession of the mind, when remembrance of a miserable lost life or of past misdeeds is felt and realized, when one is on a sick-bed and death approaches, and the soul, appreciating that it is now on the brink of eternity, calls for a Savior—just at this time when its help is most needed, this modern religion utterly fails. In the year 1864, in Geneva, one of those modern theologians was summoned to prepare for execution a young man who had committed murder and robbery. But he candidly exclaimed, "Call some one else, I have nothing to say to him." This incompetent criticism did not know of any consolation for the sin-burdened soul; therefore an orthodox clergyman was obtained, and the wretched man, murderer though he was, died reconciled to God through the blood of Christ.

But suppose that all the teachings of this criticism were true, what would it avail us? It would put us in a sad condition indeed. For then, sitting beside ruined temples and broken-down altars, with no joy as respects the hereafter, no hope of everlasting life, no God to help us, no forgiveness of sins, feeling miserable, all desolate in our hearts and chaotic in our minds, we should be utterly unable either to know or believe anything more. Can such a view of the world, such a religion, which, as was said of Professor Harnack's lectures in America, only destroys, removes and tears down, be true? No! If this modern criticism is true, then away with all so-called Christianity, which only deceives us with idle tales! Away with a religion which has nothing to offer us but the commonplace teachings of morality! Away with faith! Away with hope! Let us eat and drink, for tomorrow we die!

THESE TEACHINGS IN THE LIGHT OF SCRIPTURE

But let us hear what God's word has to say regarding this topic:

2 Pet. 1:21.—“For no prophecy ever came by the will of man; but holy men of God spake as they were moved by the Holy Ghost.”

2 Tim. 3:16, 17.—“All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

Gal. 1:11, 12.—“I certify you, brethren, that the Gospel which was preached by me is not after man, neither was I taught it, but by the revelation of Jesus Christ.”

Rom. 1:16.—“I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.”

Acts 20:30.—But “of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

2 Pet. 2:1.—“There were false prophets also among the people, * * * who privily shall bring in damnable heresies, even denying the Lord that bought them.”

1 Cor. 1:20, 21.—“Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

Col. 2:4-8.—“This I say, lest any man should beguile you with enticing words,” or “spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ.”

1 Cor. 3:19.—“For the wisdom of this world is foolishness with God.”

1 Cor. 2:5.—“That your faith should not stand in the wisdom of men, but in the power of God.”

1 Cor. 2:4.—“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.”

1 Cor. 2:12, 13.—“Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

Col. 1:21 and 2 Cor. 10:5.—Therefore “you that were sometime alienated and enemies in your minds by wicked works,” now “bring into captivity every thought to the obedience of Christ.”

Gal. 1:9.—“As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

1 Cor. 15:17.—“Whosoever says that Christ is not risen, his faith is vain, he is yet in his sins.”

2 John, vs. 7, 9, 10, 11.—“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. * * * Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.”

Luke 11:52.—“Woe unto you lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.”

CONCLUSION

Let us then, by repudiating this modern criticism, show our condemnation of it. What does it offer us? Nothing. What does it take away? Everything. Do we have any

use for it? No! It neither helps us in life nor comforts us in death; it will not judge us in the world to come. For our Biblical faith we do not need either the encomiums of men, nor the approbation of a few poor sinners. We will not attempt to improve the Scriptures and adapt them to our liking, but we will believe them. We will not criticize them, but we will ourselves be directed by them. We will not exercise authority over them, but we will obey them. We will trust Him who is the way, the truth, and the life. His word shall make us free.

Respice finem, "consider the end"—that is what even the old Romans said. True rationalism adjudges all things from the standpoint of eternity; and it asks of every religion, What can you do for me with regard to the great beyond? What does this Biblical criticism offer us here? Only fog and mist, or, at best, an endless state of indecision, something impersonal and inactive, just like its god, whose very nature is inconceivable. "Eternal life," writes one of these modernists, "is only the infinitely weak vestige of the present life." (!) Here also the maxim proves itself true, "By their fruits ye shall know them." Just as for our present life this criticism offers us no consolation, no forgiveness of sins, no deliverance from "the fear of death, through which we are all our lifetime subject to bondage," so also it knows nothing respecting the great beyond—nothing with regard to that new heaven and new earth wherein righteousness shall dwell, nothing with regard to that golden city which shines with eternal light, nothing with regard to a God who wipes away all tears from our eyes. It is utterly ignorant of the glory of God, and on that account it stands condemned.

"Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John 6:68, 69). And He answered, "Behold, I come quickly: hold that fast which thou hast; that no man take thy crown" (Rev. 3:11).

CHAPTER IV

SCIENCE AND CHRISTIAN FAITH

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In many quarters the belief is industriously circulated that the advance of "science," meaning by this chiefly the physical sciences — astronomy, geology, biology, and the like — has proved damaging, if not destructive, to the claims of the Bible, and the truth of Christianity. Science and Christianity are pitted against each other. Their interests are held to be antagonistic. Books are written, like Draper's "Conflict Between Religion and Science," White's "Warfare of Science with Theology in Christendom," and Foster's "Finality of the Christian Religion," to show that this warfare between science and religion has ever been going on, and can never in the nature of things cease till theology is destroyed, and science holds sole sway in men's minds.

This was not the attitude of the older investigators of science. Most of these were devout Christian men. Naville, in his book, "Modern Physics," has shown that the great discoverers in science in past times were nearly always devout men. This was true of Galileo, Kepler, Bacon, and Newton; it was true of men like Faraday, Brewster, Kelvin, and a host of others in more recent times. The late Professor Tait, of Edinburgh, writing in "The International Review," said: "The assumed incompatibility of religion and science has been so often and confidently asserted in recent times that it has come * * * to be taken for granted by the writers of leading articles, etc., and it is, of course, perpetually thrust before their too trusting readers. But the whole thing is a mistake, and a mistake so grave that no truly scientific

man * * * runs, in Britain, at least, the smallest risk of making it. * * * With a few, and these very singular exceptions, the truly scientific men and true theologians of the present day have not found themselves under the necessity of quarrelling." The late Professor G. J. Romanes has, in his "Thoughts on Religion," left the testimony that one thing which largely influenced him in his return to faith was the fact that in his own university of Cambridge nearly all the men of most eminent scientific attainments were avowed Christians. "The curious thing," he says, "is that all the most illustrious names were ranged on the side of orthodoxy. Sir W. Manson, Sir George Stokes, Professors Tait, Adams, Clerk Maxwell, and Bayley—not to mention a number of lesser lights, such as Route, Todhunter, Ferrers, etc.,—were all avowed Christians" (page 137). It may be held that things are now changed. To some extent this is perhaps true, but anyone who knows the opinions of our leading scientific men is aware that to accuse the majority of being men of unchristian or unbelieving sentiment is to utter a gross libel.

If by a conflict of science and religion is meant that grievous mistakes have often been made, and unhappy misunderstandings have arisen, on one side and the other, in the course of the progress of science,—that new theories and discoveries, as in astronomy and geology, have been looked on with distrust by those who thought that the truth of the Bible was being affected by them,—that in some cases the dominant church sought to stifle the advance of truth by persecution,—this is not to be denied. It is an unhappy illustration of how the best of men can at times err in matters which they imperfectly understand, or where their prejudices and traditional ideas are affected. But it proves nothing against the value of the discoveries themselves, or the deeper insight into the ways of God of the men who made them, or of real contradiction between the new truth and the essential teaching of the Scriptures. On the contrary, as a minority generally

perceived from the first, the supposed disharmony with the truths of the Bible was an unreal one, early giving way to better understanding on both sides, and finally opening up new vistas in the contemplation of the Creator's power, wisdom, and majesty. It is never to be forgotten, also, that the error was seldom all on one side; that science, too, has in numberless cases put forth its hasty and unwarrantable theories and has often had to retract even its truer speculations within limits which brought them into more perfect harmony with revealed truth. If theology has resisted novelties of science, it has often had good reason for so doing.

It is well in any case that this alleged conflict of Christianity with science should be carefully probed, and that it should be seen where exactly the truth lies in regard to it.

I. SCIENCE AND LAW—MIRACLE

It is perhaps more in its *general outlook* on the world than in its specific results that science is alleged to be in conflict with the Bible and Christianity. The Bible is a record of revelation. Christianity is a supernatural system. Miracle, in the sense of a direct entrance of God in word and deed into human history for gracious ends, is of the essence of it. On the other hand, the advance of science has done much to deepen the impression of the universal reign of *natural law*. The effect has been to lead multitudes whose faith is not grounded in direct spiritual experience to look askance on the whole idea of the supernatural. God, it is assumed, has His own mode of working, and that is by means of secondary agencies operating in absolutely uniform ways; miracles, therefore, cannot be admitted. And, since miracles are found in Scripture,—since the entire Book rests on the idea of a supernatural economy of grace,—the whole must be dismissed as in conflict with the modern mind. Professor G. B. Foster goes so far as to declare that a man can hardly be intellectually

honest who in these days professes to believe in the miracles of the Bible.

It is overstating the case to speak of this *repugnance to miracle*, and rejection of it in the Bible, as if it were really new. It is as old as rationalism itself. You find it in Spinoza, in Reimarus, in Strauss, in numberless others. DeWette and Vatke, among earlier Old Testament critics, manifested it as strongly as their followers do now, and made it a pivot of their criticism. It governed the attacks on Christianity made in the age of the deists. David Hume wrote an essay against miracles which he thought had settled the question forever. But, seriously considered, can this attack on the idea of miracle, derived from our experience of the uniformity of nature's laws, be defended? Does it not in itself involve a huge assumption, and run counter to experience and common sense? The question is one well worth asking.

First, what is a miracle? Various definitions might be given, but it will be enough to speak of it here as *any effect in nature, or deviation from its ordinary course, due to the interposition of a supernatural cause*. It is no necessary part, it should be observed, of the Biblical idea of miracle, that natural agencies should not be employed as far as they will go. If the drying of the Red Sea to let the Israelites pass over was due in part to a great wind that blew, this was none the less of God's ordering, and did not detract from the supernatural character of the event as a whole. It was still at God's command that the waters were parted, and that a way was made at that particular time and place for the people to go through. These are what theologians call "providential" miracles, in which, so far as one can see, natural agencies, under divine direction, suffice to produce the result. There is, however, another and more conspicuous class, the instantaneous cleansing of the leper, e. g., or the raising of the dead, in which natural agencies are obviously altogether transcended.

It is this class about which the chief discussion goes on. They are miracles in the stricter sense of a complete transcendence of nature's laws.

What, in the next place, is meant by the *uniformity of nature*? There are, of course, laws of nature—no one disputes that. It is quite a mistake to suppose that the Bible, though not written in the twentieth century, knows nothing of a regular order and system of nature. The world is God's world; it is established by His decree; He has given to every creature its nature, its bounds, its limits; all things continue according to His ordinances (Psa. 119:91). Only, law in the Bible is never viewed as having an independent existence. It is always regarded as an expression of the power or wisdom of God. And this gives the right point of view for considering the relation of law to miracle. What, to begin with, do we mean by a "law" of nature? It is, as science will concede, only our registered observation of the order in which we find causes and events linked together in our experience. That they are so linked no one questions. If they were not, we should have no world in which we could live at all. But then, next, what do we mean by "uniformity" in this connection? We mean no more than this—that, given like causes, operating under like conditions, like effects will follow. Quite true; no one denies this either.

But then, as J. S. Mill, in his *Logic*, pointed out long ago, a miracle in the strict sense is not a denial of either of these truths. A miracle is not the assertion that, the same causes operating, a different result is produced. It is, on the contrary, the assertion that a *new* cause has intervened, and this a cause which the theists cannot deny to be a *vera causa*—the will and power of God. Just as, when I lift my arm, or throw a stone high in the air, I do not abolish the law of gravitation but counteract or overrule its purely natural action by the introduction of a new spiritual force; so, but in an infinitely higher

way, is a miracle due to the interposition of the First Cause of all, God Himself. What the scientific man needs to prove to establish his objection to miracle is, not simply that natural causes operate uniformly, but that no other than natural causes exist; that natural causes exhaust all the causation in the universe. And that, we hold, he can never do.

It is obvious from what has now been said that the real question at issue in miracle is not natural law, but *Theism*. It is to be recognized at once that miracle can only profitably be discussed on the basis of a theistic view of the universe. It is not disputed that there are views of the universe which exclude miracle. The atheist cannot admit miracle, for he has no God to work miracles. The pantheist cannot admit miracle, for to him God and nature are one. The deist cannot admit miracle, for he has separated God and the universe so far that he can never bring them together again. The question is not, Is miracle possible on an atheistic, a materialistic, a pantheistic, view of the world, but, Is it possible on a theistic view—on the view of God as at once immanent in His world, and in infinite ways transcending it? I say nothing of intellectual “honesty,” but I do marvel, as I have often said, at the *assurance* of any one who presumes to say that, for the highest and holiest ends in His personal relations with His creatures, God can work only within the limits which nature imposes; that He cannot act without and above nature’s order if it pleases Him to do so. Miracles stand or fall by their evidence, but the attempt to rule them out by any *a priori* dictum as to the uniformity of natural law must inevitably fail. The same applies to the denial of providence or of answers to prayer on the ground of the uniformity of natural law. Here no breach of nature’s order is affirmed, but only a governance or direction of nature of which man’s own use of natural laws, without breach of them, for special ends, affords daily examples.

II. SCRIPTURE AND THE SPECIAL SCIENCES

Approaching more nearly the alleged conflict of the Bible or Christianity with the special sciences, a first question of importance is, What is the *general relation* of the Bible to science? How does it claim to relate itself to the advances of natural knowledge? Here, it is to be feared, mistakes are often made on both sides—on the side of science in affirming contrariety of the Bible with scientific results where none really exists; on the side of believers in demanding that the Bible be taken as a text-book of the newest scientific discoveries, and trying by forced methods to read these into them. The truth on this point lies really on the surface. The Bible clearly does not profess to anticipate the scientific discoveries of the nineteenth and twentieth centuries. Its design is very different; namely, to reveal God and His will and His purposes of grace to men, and, as involved in this, His general relation to the creative world, its dependence in all its parts on Him, and His orderly government of it in Providence for His wise and good ends. Natural things are taken as they are given, and spoken of in simple, popular language, as we ourselves every day speak of them. The world it describes is the world men know and live in, and it is described as it appears, not as, in its recondite researches, science reveals its inner constitution to us. Wise expositors of the Scriptures, older and younger, have always recognized this, and have not attempted to force its language further. To take only one example, John Calvin, who wrote before the Copernican system of astronomy had obtained common acceptance, in his commentary on the first chapter of Genesis penned these wise words: “He who would learn astronomy and other recondite arts,” he said, “let him go elsewhere. Moses wrote in a popular style things which, without instruction, all ordinary persons indued with common sense are able to understand. * * * He does not call us up to heaven, he only

proposes things that lie open before our eyes." To this hour, with all the light of modern science around us, we speak of sun, moon and stars "rising" and "setting," and nobody misunderstands or affirms contradiction with science. There is no doubt another side to this, for it is just as true that in depicting natural things, the Bible, through the Spirit of revelation that animates it, seizes things in so just a light—still with reference to its own purposes—that the mind is prevented from being led astray from the great truths intended to be conveyed.

It will serve to illustrate these positions as to the relation of the Bible to science if we look at them briefly in their application to the two sciences of *astronomy* and *geology*, in regard to which conflict has often been alleged.

1. The change from the *Ptolemaic* to the *Copernican* system of *astronomy*—from the view which regarded the earth as the center of the universe to the modern and undoubtedly true view of the earth as moving round the sun, itself, with its planets, but one of innumerable orbs in the starry heavens—of necessity created great searchings of heart among those who thought that the language of the Bible committed them to the older system. For a time there was strong opposition on the part of many theologians, as well as of students of science, to the new discoveries of the telescope. Galileo was imprisoned by the church. But truth prevailed, and it was soon perceived that the Bible, using the language of appearances, was no more committed to the literal moving of the sun round the earth than are our modern almanacs, which employ the same forms of speech. One would have to travel far in these days to find a Christian who feels his faith in the least affected by the discovery of the true doctrine of the solar system. He rejoices that he understands nature better, and reads his Bible without the slightest sense of contradiction. Yet Strauss was confident that the Copernican system had given its death-blow to Christianity; as Voltaire

before him had affirmed that Christianity would be overthrown by the discovery of the law of gravitation and would not survive a century. Newton, the humble-minded Christian discoverer of the law of gravitation, had no such fear, and time has shown that it was he, not Voltaire, who was right. These are specimens of the "conflicts" of Christianity with science.

The so-called "astronomical objection" to Christianity more specially takes the form of enlarging on the *illimitableness* of the universe disclosed by science in contrast with the *peculiar interest* of God in man displayed in the Christian Gospel. "What is man that thou art mindful of him?" (Psa. 8:4). Is it credible that this small speck in an infinity of worlds should be singled out as the scene of so tremendous an exhibition of God's love and grace as is implied in the Incarnation of the Son of God, the Sacrifice of the Cross, the Redemption of Man? The day is well-nigh past when even this objection is felt to carry much weight. Apart from the strange fact that up to this hour no evidence seems to exist of other worlds inhabited by rational intelligences like man—no planets, no known systems (on this point A. R. Wallace's "Man and the Universe" may be consulted)—thoughtful people have come to realize that quantitative bigness is no measure of God's love and care; that the value of a soul is not to be estimated in terms of stars and planets; that sin is not less awful a fact even if it were proved that this is the only spot in the universe in which it has emerged. It is of the essence of God's infinity that He cares for the little as well as for the great; not a blade of grass could wave, or the insect of a day live its brief life upon the wing, if God were not actually present, and minutely careful of it. Man's position in the universe remains, by consent, or rather by proof, of science, an altogether peculiar one. Link between the material and the spiritual, he is the one being that seems fitted, as Scripture affirms he is, to be the bond of unity in

the creation (Heb. 2:6-9). This is the hope held out to us in Christ (Eph. 1:10). One should reflect also that, while the expanse of the *physical* universe is a modern thought, there has never been a time in the Christian Church when God—Himself infinite—was not conceived of as adored and served by *countless hosts* of ministering spirits. Man was never thought of as the only intelligence in creation. The mystery of the divine love to our world was in reality as great before as after the stellar expanses were discovered. The sense of "conflict," therefore, though not the sense of wonder, awakened by the "exceeding riches" of God's grace to man in Christ Jesus, vanishes with increasing realization of the depths and heights of God's love "which passeth knowledge" (Eph. 3:19). Astronomy's splendid demonstration of the majesty of God's wisdom and power is undiminished by any feeling of disharmony with the Gospel.

2. As it is with astronomy, so it has been with the revelations of *geology* of the age and gradual formation of the earth. Here also doubt and suspicion were—naturally enough in the circumstances—at first awakened. The gentle Cowper could write in his "Task" of those

"* * * who drill and bore
 The solid earth and from the strata there
 Extract a register, by which we learn
 That He who made it, and revealed its date
 To Moses, was mistaken in its age."

If the intention of the first chapter of Genesis was really to give us the "date" of the creation of the earth and heavens, the objection would be unanswerable. But things, as in the case of astronomy, are now better understood, and few are disquieted in reading their Bibles because it is made certain that the world is immensely older than the 6,000 years which the older chronology gave it. Geology is felt only to have expanded our ideas of the vastness and marvel of the Creator's

operations through the æons of time during which the world, with its teeming populations of fishes, birds, reptiles, mammals, was preparing for man's abode—when the mountains were being upheaved, the valleys being scooped out, and veins of precious metals being inlaid into the crust of the earth.

Does science, then, really, contradict Genesis I.? Not surely if what has been above said of the essentially popular character of the allusions to natural things in the Bible be remembered. Here certainly is no detailed description of the process of the formation of the earth in terms anticipative of modern science—terms which would have been unintelligible to the original readers—but a sublime picture, true to the order of nature, as it is to the broad facts even of geological succession. If it tells how God called heaven and earth into being, separated light from darkness, sea from land, clothed the world with vegetation, gave sun and moon their appointed rule of day and night, made fowl to fly, and sea-monsters to plow the deep, created the cattle and beasts of the field, and finally made man, male and female, in His own image, and established him as ruler over all God's creation, this orderly rise of created forms, man crowning the whole, these deep ideas of the narrative, setting the world at the very beginning in its right relation to God, and laying the foundations of an enduring philosophy of religion, are truths which science does nothing to subvert, but in myriad ways confirms. The "six days" may remain as a difficulty to some, but, if this is not part of the symbolic setting of the picture—a great divine "week" of work—one may well ask, as was done by Augustine long before geology was thought of, what kind of "days" these were which rolled their course before the sun, with its twenty-four hours of diurnal measurement, was appointed to that end? There is no violence done to the narrative in substituting in thought "æonic" days—vast cosmic periods—for "days" on our narrower, sun-measured scale. Then the last trace of apparent "conflict" disappears.

III. EVOLUTION AND MAN

In recent years the point in which "conflict" between Scripture and science is most frequently urged is the apparent contrariety of the theory of *evolution* to the Bible story of the direct *creation* of the animals and man. This might be met, and often is, as happened in the previous cases, by denying the reality of any evolutionary process in nature. Here also, however, while it must be conceded that evolution is not yet *proved*, there seems a growing appreciation of the strength of the evidence for the fact of some form of evolutionary origin of species—that is, of some genetic connection of higher with lower forms. Together with this, at the same time, there is manifest an increasing disposition to limit the scope of evolution, and to modify the theory in very essential points—those very points in which an apparent conflict with Scripture arose.

Much of the difficulty on this subject has arisen from the unwarrantable confusion or identification of evolution with *Darwinism*. Darwinism is a theory of the process of evolution, and both on account of the skill with which it was presented, and of the singular eminence of its propounder, obtained for a time a very remarkable prestige. In these later days, as may be seen by consulting a book like R. Otto's "Naturalism and Religion," published in "The Crown Library," that prestige has greatly declined. A newer evolution has arisen which breaks with Darwin on the three points most essential to his theory: 1. The *fortuitous character of the variations* on which "natural selection" works. Variations are now felt to be along definite lines, and to be guided to definite ends. 2. The *insufficiency of "natural selection"* (on which Darwin almost wholly relied) to accomplish the tasks Darwin assigned to it. 3. The *slow and insensible rate of the changes* by which new species were supposed to be produced. Instead of this the newer tendency is to seek the origin of new species

in rapid and sudden changes, the causes of which lie within the organism—in “mutations,” as they are coming to be called—so that the process may be as brief as formerly it was supposed to be long. “Evolution,” in short, is coming to be recognized as but a new name for “creation,” only that the creative power now works from *within*, instead of, as in the old conception, in an *external*, plastic fashion. It is, however, creation none the less.

In truth, no conception of evolution can be formed, compatible with all the facts of science, which does not take account, at least at certain great critical points, of the entrance of *new factors* into the process we call creation. 1. One such point is the transition from inorganic to organic existence—the entrance of the new power of *life*. It is hopeless to seek to account for life by purely mechanical and chemical agencies, and science has well-nigh given up the attempt. 2. A second point is in the transition from purely organic development to *consciousness*. A sensation is a mental fact different in kind from any merely organic change, and inexplicable by it. Here, accordingly, is a new rise, revealing previously unknown spiritual powers. 3. The third point is in the transition to *rationality, personality, and moral life* in man. This, as man's capacity for self-conscious, self-directed, progressive life evinces, is something different from the purely animal consciousness, and marks the beginning of a new kingdom. Here, again, the Bible and science are felt to be in harmony. Man is the last of God's created works—the crown and explanation of the whole—and he is made in God's image. To account for him, a special act of the Creator, constituting him what he is, must be presupposed. This creative act does not relate to the soul only, for higher spiritual powers could not be put into a merely animal brain. There must be a rise on the physical side as well, corresponding with the mental advance. In body, as in spirit, man comes from his Creator's hand.

If this new evolutionary conception is accepted, most of

the difficulties which beset the Darwinian theory fall away. 1. For one thing, man need no longer be thought of as a *slow development* from the animal stage—an ascent through brutishness and savagery from an ape-like form. His origin may be as sudden as Genesis represents. 2. The need for assuming an enormous *antiquity* of man to allow for the slow development is no longer felt. And (3), the need of assuming man's *original condition* to have been one of brutal passion and subjection to natural impulse disappears. Man may have come from his Creator's hand in as morally pure a state, and as capable of sinless development, as Genesis and Paul affirm. This also is the most worthy view to take of man's origin. It is a view borne out by the absence of all reliable evidence of those ape-like intermediate forms which, on the other hypothesis, must have intervened between the animal-progenitors and the finished human being. It is a view not contradicted by the alleged evidences of man's very great antiquity—100,000, 200,000, or 500,000 years—frequently relied on; for most of these and the extravagant measurements of time connected with them, are precarious in the extreme. The writer's book, "God's Image in Man and Its Defacement," may be consulted on these points.

The conclusion from the whole is, that, up to the present hour, science and the Biblical views of God, man, and the world, do not stand in any real relation of conflict. Each book of God's writing reflects light upon the pages of the other, but neither contradicts the other's essential testimony. Science itself seems now disposed to take a less materialistic view of the origin and nature of things than it did a decade or two ago, and to interpret the creation more in the light of the spiritual. The experience of the Christian believer, with the work of missions in heathen lands, furnishes a testimony that cannot be disregarded to the reality of this spiritual world, and of the regenerating, transforming forces proceeding from it. To God be all the glory!

CHAPTER V

A PERSONAL TESTIMONY

BY PHILIP MAURO,

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I came to a saving knowledge of the Lord Jesus Christ on May 24th, 1903, being then in my forty-fifth year. I did not at that time fully understand what had happened to me, and only learned subsequently, through the study of the Scriptures, that, by the grace of God through faith in His Son Jesus Christ, I had been quickened (Eph. 2:5), and had passed from death unto life (John 5:24).

FORMAL PROFESSION NOT AN ANCHOR FOR THE SOUL

For many years previous to that time I had been drifting steadily away from even a formal profession of Christ. There was no aspiration in my soul beyond the gratification of self; and all the exertion which I was putting forth had for its sole object the acquisition and accumulation of means for ministering to that gratification through life. I do not except from this category the consideration bestowed upon my family (who would doubtless give me a good character as an indulgent husband and father), for I count these as within the definition of "self."

The things which I valued, such as reputation, the good opinion of men, success in business enterprises and the like, engrossed my time and thought, and beyond these, which were all of a temporal nature, there was no object in view. I can now clearly see that I had unconsciously made money a god to trust in and to bestow my affections upon, and can therefore comprehend the statement of Scripture that covetousness is idolatry.

Whether or not there was an existence beyond the grave was a matter about which I had speculated much but had dismissed it from my thought. Having become a thorough-going rationalist (and being no more irrational than the generality of those who assume that self-flattering title) I took the ground that it was possible to believe only what could be made evident to the physical senses, and having rejected the witness of God, and so made Him a liar (1 John 5:9, 10), and having disregarded "the evidence of things not seen" (Heb. 11:1), I was perishing for lack of knowledge while passing, in my own estimation and that of others, as a "very well-informed man."

I had become a church-member and communicant at the age of sixteen; had been for many years thereafter quite a regular attendant on church services, and had heard innumerable sermons; yet I was as ignorant as any Hottentot concerning God's one and only way of salvation. Such is the wretched condition of millions of excellent people in this "Christian" land and in this "enlightened" century. The Gospel is hid from them because "the god of this age" hath blinded their minds "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

WORLDLY PROSPERITY UNSATISFYING

"Whosoever drinketh of this water shall thirst again" (John 4:13). Let me add briefly, as touching my material circumstances, that in the practice of my chosen profession (law) I was sufficiently successful to gratify my own ambition and to excite the envy of others; that I was blessed with excellent physical health; and that my domestic relations were all that could be desired. Nothing seemed to be lacking that could insure or contribute to happiness and contentment.

But peace of mind and rest of conscience are not to be found in what the world calls "easy circumstances." Not-

withstanding that I had apparently every reason to be well satisfied with my lot, and every opportunity to enjoy the good things of this world, my mental condition was anything but satisfactory. It is hard to picture the state of a mind subject to increasingly frequent and protracted spells of depression, for which there seemed to be no reason or explanation. Certainly I was thoroughly discontented, desperately unhappy, and becoming more and more an easy prey to gloomy thoughts and vague, undefinable apprehensions. No longer could I find mental satisfaction and diversion in the places and things which once supplied them. My gratifications had been largely of an intellectual order, and my mind had been much occupied in efforts to pierce the veil of the material universe, and to discover what, if anything, lay concealed behind it. This quest had carried me into the domains of science, philosophy, occultism, theosophy, etc., etc. All this pursuit had yielded nothing more reliable than conjecture, and had left the inquirer after the truth wearied, baffled and intellectually starved. Life had no meaning, advantage, purpose or justification; and the powers of the much-vaunted human intellect seemed unequal to the solution of the simplest mysteries. The prospect before me was unspeakably dark and forbidding.

“WHERE IS THE WISE?” (1 Cor. 1:20)

But some remedy against settled despair must be found. So I followed others in the attempt to find distraction in the gaities, amusements and excitements of a godless, pleasure-seeking world, among whom I was as godless as any. Some good people who were interested in me, and who had an inkling of my condition, assured me that what I needed was more “diversion” and “relaxation,” and that I was “working too hard,” etc. This view of the matter was urged by church members. No one told me the simple truth; namely, that I needed Christ and His salvation. O, the innumerable millions who are stumbling through life, vaguely conscious of

a great need, but ignorant of its nature, and having no one to tell them!

I have given this description of my unhappy state at some length in the belief that among those who may read it, many will recognize it as a description of the main features of their own condition.

To such I can say with the utmost assurance that there is deliverance for you, full and complete, and that it is not far off, but it is close by. "The word is nigh thee, in thy mouth and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:8, 9).

So completely has that old condition of mental distress and unrest passed away that I would not now be able to even recall and describe it, but for a record which I made within six months of my conversion.

"Who shall deliver me? I thank God through Jesus Christ, our Lord" (Rom. 7:24, 25). One never-to-be-forgotten evening in New York City I strolled out in my usual unhappy frame of mind, intending to seek diversion at the theater. This purpose carried me as far as the lobby of a theater on Broadway, and caused me to take my place in the line of ticket purchasers. But an unseen hand turned me aside, and the next thing that I remember I had wandered far from the theater and my attention was arrested by a very faint sound of singing which came to my ears amid the noises on Eighth Avenue, near Forty-fourth Street. There is no *natural* explanation of my being attracted by, and of my following up, that sound. Nevertheless, I pushed my way into the building (a very plain, unattractive affair, bearing the sign "Gospel Tabernacle,") whence the sound emanated, and found myself in a prayer meeting. I was not much impressed by the exercises, and in fact was not at all in sympathy with what transpired. What did, however, make an impression upon me was the

circumstance that, as I was making my way to the door after the meeting, several persons greeted me with a pleasant word and a shake of the hand, and one inquired about my spiritual state. I went away from that meeting still in complete ignorance of the simple truth that my wretchedness was all due to the fact that I was an unreconciled and unpardoned sinner, and of the greater truth that there was One who had died for my sins, who had reconciled me to God by His blood, and through whom I could obtain forgiveness of sins and eternal life. Again I say that no *natural* explanation will account for the fact that I was constrained to return to a place so utterly devoid of attractions and so foreign to all my natural tastes and inclinations. The people were not in the social grade to which I had been accustomed, and I would have found nothing at all congenial in their society.

And here I wish to call particular attention to a striking instance of the fact that God's ways are not as our ways, and that the wisdom of man is foolishness with God. I should have supposed that, in order to convince me of the truth of the Bible and of Christianity it would be necessary to employ the best efforts of a faculty of the profoundest theologians, versed in all the arguments of skeptical philosophy, and able to furnish plausible replies to them. But God, in His wisdom, sent me to learn the way of everlasting life from a company of exceedingly plain, humble people, of little education, to whom I regarded myself as immeasurably superior in all the higher branches of knowledge. It is true that these people knew very little of what is taught in colleges and seminaries; but they did have that knowledge which is the highest and most excellent of all, that knowledge for which one of the most scholarly of men of his day was willing to sacrifice all his advantages, counting them but refuse, and to cast away all his brilliant prospects, saying, "I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord" (Phil. 3:8).

So that my estimate of my own attainments was altogether wrong; and the actual truth was that, in comparison with the simplest of those who had knowledge of Jesus Christ as Savior and who confessed Him as Lord, I was but an ignoramus.

I do not remember how many times I went to these meetings before I yielded to the Spirit's influence, and I do not remember that I was conscious of any benefit from attending the meetings, which, from the ordinary standpoint, would have been pronounced decidedly dull. The crisis in my life came on the evening of May 24th, 1903, when, yielding to an inward prompting which, gentle as it was, yet overpowered all my natural reluctance and repugnance to such an act, I went forward and knelt with a few others at the front of the meeting room. I took the sinner's place, and confessed myself in need of the grace of God. A Christian man (the same who at first asked me about my soul) kneeled by me and called on the Lord Jesus to save me. Of course, the act of publicly kneeling and calling on the name of the Lord is not a necessary part of the process of conversion. There is no specified place or manner in which the gift of eternal life is received. What is necessary, however, is that one should believe God, first as to the fact that he is a sinner and can do nothing for himself; and second, that Jesus Christ, risen from the dead, the Eternal Son of God, is the Sin-Bearer for all who believe on Him—"Who was delivered for our offenses, and raised again for our justification" (Rom. 4:25).

I did not know the nature of what was happening, for I did not believe in sudden conversions. I supposed that a change of nature, if it occurred at all, must be very gradual—an "evolution," in fact. But my ignorance of the process did not stand in the way of the mighty power of God, acting in grace, to quicken me into new life (Eph. 1:19; 2:5). I called upon the name of the Lord, with a deep conviction of sin in my heart, and that was enough.

"IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE"

In the years that have elapsed I have come to a better understanding of the tremendous change which took place that night—though only in eternity will I fully comprehend it. Certainly it was life from the dead. Spiritual things from that moment became realities, and took a place in my thought and consciousness. The things that once had a hold upon me began to lose their attraction. I soon learned by a happy experience that if a man be in Christ, there is a new creation—an entirely new environment—that old things have passed away, and all things have become new; and that all things are of God (2 Cor. 5:17, 18). In a very short time the habits of my life, as well as the occupations of my heart and mind, underwent a great change. The habit of daily Bible reading, and of morning and evening prayer, was immediately established. Often previously I had tried to pray, as I felt the pressure of misery and distress of mind; and innumerable times both publicly and privately, I had "said my prayers;" but it was not praying, for I was in unbelief. I did not believe the Word of God, but criticized and rejected it. I did not believe in the virgin birth of our Lord, nor in His vicarious death, nor in His physical resurrection. The doctrine of His blood-shedding for the sins of others, and of His being made sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21) I regarded as unphilosophical and unworthy of belief. The only God I knew was the god of materialism, a creature of man's vain imagination. I had no knowledge of "the God and Father of our Lord Jesus Christ."

DOUBTS AND DIFFICULTIES SWEEPED AWAY

Perhaps the most wonderful change which was manifest to my consciousness, when my mind began to resume its normal activity and to inquire into what had happened, was

this, that all my doubts, questionings, skepticism and criticism concerning God the Father, Son, and Holy Spirit, concerning the full inspiration, accuracy and authority of the Holy Scriptures as the incorruptible Word of God, concerning the sufficiency of Christ's atonement to settle the question of sin, and to provide a ground upon which God could, in perfect righteousness, forgive and justify a sinner, and concerning an assured salvation and perfect acceptance in Christ, were swept away completely. From that day to this I have never been troubled by doubts of God and His Word.

"IF THOU SHALT BELIEVE IN THINE HEART"

This experience is to me, and will be to any one who reflects upon it, very wonderful and impressive. I had no notion at all that intellectual difficulties and questionings could be removed in any way except by being answered, one by one, to the intellectual satisfaction of the person in whose mind they existed. But my doubts and difficulties were not met in that way. They were simply *removed* when I believed on the Crucified One, and accepted Him as the Christ of God, and as my personal Savior.

The explanation of this is that the seat of unbelief is not in the head, but in the heart (Rom. 10:9). It is the *will* that is wrong; and the bristling array of doubts and difficulties which spring up in the mind are mere disguises and pretexts supplied by the enemy of souls, behind which the unbelieving heart tries to shelter itself and to justify its unbelief.

This is the explanation of those words of our Lord, who knew what was in man, "Ye *will not* come to Me that ye might have life" (John 5:40).

It is man's unbroken and unyielded will that prevents him from coming to the Fountain of eternal life and receiving that unspeakable gift of God. And this, too, is why it is written, "For with the heart man believeth unto righteous-

ness" (Rom. 10:9). The natural mind is the congenial breeding place of doubts and questionings, and (as it deems these to be of great importance) it supposes that these must be dealt with *seriatim*. The natural man knows nothing about being "transformed by the renewing of the mind" (Rom. 12:2), and he "receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). But when the heart, the center of man's being, that inmost place to which God alone has access, is persuaded, the whole man is changed, and the mind likewise renewed and purged of its pestilential brood of doubts and reasonings.

Therefore, what had previously held me back from accepting the salvation that is freely offered through Christ Jesus was not the brood of doubts and reasonings with which my head teemed. In supposing that the difficulty lay there I was miserably deceived, as are myriads of others "in whom the god of this world hath blinded the minds of them that believe not, lest the light of the Gospel of the glory of Christ, who is the image of God, should dawn upon them" (2 Cor. 4:4, R. V.). God took no notice at all of the questionings of my puny mind, which seemed to me very formidable and worthy of the most respectful consideration. He dealt with them according to His own sovereign will and removed them in a moment. This was not difficult at all to Him who "taketh up the isles as a very little thing."

Hence the stupendous change, whereby one dead in trespasses and sins is quickened together with Christ (Eph. 2:5), is not accomplished through any process of reasoning, nor is it the outcome of any process of development. It is the immediate and mighty work of God—"the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places" (Eph. 1:19, 20); and it is a work which is done instantly in them that believe on the Lord Jesus Christ.

I should, of course, be wholly at a loss to interpret this experience but for the Scriptures; and thereby the Divine authorship of these is further confirmed. In the light of the Scriptures it is easy to see that what had occurred was an inwrought conviction produced by the Holy Spirit, the One now ministering in the world, testifying of a risen, ascended and glorified Christ, at the right hand of God, and convicting of sin, of righteousness and of judgment.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3). Another marked result of believing "the witness of God which He hath testified of His Son" (1 John 5:9) has been the complete deliverance from the spells of mental depression, which were rapidly developing into a state of settled melancholia, or what is called "nervous prostration," from which so many are suffering in these times of high pressure, and concerning the cause of which they are totally ignorant. The mind cannot be kept in perfect peace that is "stayed" upon material and perishing things. It is manifestly a satisfactory and sufficient explanation of peace of mind that it is "stayed" upon the unchangeable God. This deliverance from mental depression was not immediate, for I did not learn at once to stay my mind on Him; but the change *began* immediately and progressed until settled peace became the normal mental condition.

I have learned, in a word, that the redemption that is in Christ Jesus covers and meets all the consequences of sin whether manifested in soul, or mind, or body. Our salvation is of the Lord and is for the whole man, "spirit, soul and body."

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31). Within two months from the event related above (which, by the way, through timidity and fear of comment and ridicule I tried to keep as much as possible to myself) I was put in a position where I was com-

pelled to open my lips to a beloved member of my own family, suffering as I could plainly see, from what had formerly oppressed me, and to preach Christ for the first time. What effort the delivery of this sermon cost me cannot be described. It consisted of these words: "What you need is the Lord Jesus Christ;" and after their utterance the preacher had not another word to say, and the only visible result was a very awkward and constrained silence. Yet this simple, clumsily-given testimony, together with some verses of Scripture read at random, were used by the Spirit of God to quicken another dead soul. There were yet two more of the household to be brought to a knowledge of Christ, but it was not long before these likewise, and without any pressure from us, accepted Christ, and were translated out of darkness into His marvelous light.

"The path of the righteous is as the dawning light, that shineth more and more unto the perfect day" (Prov. 4:18, R. V.). It was a great and wonderful surprise to us to find that there was such a thing as an assurance of salvation, with immediate and unmistakable blessings given to believers as an earnest and first-fruits of the inheritance of the saints. All our previous theological instruction had been to the effect that if one lived "a good Christian life" (which many deluded souls are trying to do before they have got it) he might possibly be saved hereafter, but that there was no certainty for anybody until the "day of judgment."

But even greater surprises awaited us. Blessed as it is to know upon the evidence of Christ's own statement, prefaced by His "Verily, verily, I say unto you," that He who hears His Word and believes on Him who sent Him *has* everlasting life and shall not come into judgment, but is passed from death unto life (John 5:24), there was much more to follow. God's goodness toward us did not stop at revealing the truth as to our acceptance in Christ and our consequent eternal security. He led us to see that it was our duty and privilege

to take at once the place of rejection with Christ, who has been cast out of this age and all of its affairs and enterprises, the rulers (or leaders) of this age having crucified the Lord of Glory (1 Cor. 2:8). He showed us that Christ had given Himself for our sins for the express purpose "that He might deliver us from this present evil age" (Gal. 1:4); and that His will for the redeemed of this age is that they should go forth "unto Him without the camp, bearing His reproach" (Heb. 13:13).

The camp is, superficially at least, an attractive place, full of gaiety and revelry, with every possible device to delight the eye and gratify the mind of the flesh. By keeping the bright things as much as possible in evidence, and pushing the wretchedness, suffering and misery into the background, the camp manages to keep up appearances, particularly as its occupants are quite willing to be deceived, and are pretty well agreed that it is the duty of every dweller therein to be an "optimist." Having led the Christ of God outside the gate, and put Him to death, the leaders of this "present evil age" have devoted their great talents and energies, under the superb direction and management of the "god of this age," to the one object of making such "progress," and developing such a glorious "civilization," as will demonstrate that the world has no need of Christ. In carrying out this great undertaking the "leaders of this age" are sufficiently astute to provide a place inside the camp even for those "who profess and call themselves Christians," making them welcome in the world, and even giving them positions of prominence therein, upon the single easy condition that they will accept the age's gospel of progress, and subscribe heartily to the doctrine that "the world is getting better every day." This condition the aforesaid "Christians" are for the greater part quite ready, not only to accept, but even to make it an article of religion, changing the Scriptures so far as necessary to that end.

“YE ARE COMPLETE IN HIM” (Col. 2:10)

The Lord has further shown us that, so far from finding it a deprivation to withdraw ourselves from the pursuits and amusements of the camp and from its godless mirth, which is as the crackling of dry thorns under a pot, we have in fact gained unspeakably thereby. The new interests which now occupy us (having to do with Him in whose presence is fullness of joy, and at whose right hand are pleasures for evermore,) are far more satisfying, and contribute far more real gratification than all the things in which, for want of knowledge of something better, we used to be interested, and in the pursuit of which we spent our time and money. It seems, humanly speaking, impossible to make our friends and associates in the old life understand that we have not suffered any deprivations whatever. “Having the understanding darkened,” they can only see the worthless things which we have cast aside, and can take no cognizance of the riches of grace and glory which the believer in Christ has, “in whom it hath pleased the Father that all fulness should dwell” (Col. 1:19). It is as if a beggar were given, through kingly munificence, a suit of rich apparel, and should hasten to put it on, joyfully casting aside the rags with which he was previously clad, and some onlookers, likewise clad in dingy garments, should be able to see only the discarded rags, and should thereupon hasten away clasping their own rags tightly around them for fear a like experience might befall them.

“IF I GO, I WILL COME AGAIN” (John 14:3)

The Lord has also enabled us to look beyond “this present evil age,” of which Satan is the god, to the age that is soon to come, in which Christ will return to earth, and all His redeemed with Him, as prophesied since Enoch’s time (Jude 14; Rev. 19:11-16, etc.), and “to the times of restitution of all things which God hath spoken by the mouth of *all* His holy prophets since the world began” (Acts 3:21).

But, more than that, we have been led to look, not for earthly happiness or for bliss after death, but for that event, which is nearer still, and which it is the privilege of the believer to expect at any moment, when the Lord Himself shall call upon His own to meet Him in the air (1 Thess. 4:16, 17; 1 Cor. 15:51, 52). And so the grace of God, which brings salvation, hath appeared, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us" (Titus 2:11-14).

This is not the teaching of the wisdom of this age, nor of the leaders of this age; nor is it the teaching of those professed ministers of Christ who have accepted the gospel of this age—the gospel of its progress and betterment; but it is the teaching of "the grace of God" and of the Word of God, and we have accepted and rejoice in it.

"Yea, and all that would live godly in Christ Jesus shall suffer persecution." It would not be a truthful representation of the matter to make it appear that there have been no unpleasant experiences attending and resulting from this departure from our old ways and entering upon "the one true and living way." There has been, of course, much adverse comment, much irritation, much hostility aroused, we have heard many references to "self-righteousness," "fanaticism," and the like. To desert the ways of the world is, of course, to condemn those ways; and they who are walking in them cannot be expected to take it kindly. They turn away exclaiming, "'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' (2 Kings 5:12). Then why this narrow-mindedness and bigotry?" And, as might also be expected, the greatest resentment of our conduct has been aroused in those who, while professing to belong to Christ, are casting their lot indiscriminately with them who openly reject Him.

This, of course, we can endure patiently, because He said, "If the world hate you, ye know that it hated Me before it hated you" (John 15:18); and the more so, because we know that those who cherish and display such feelings do it in ignorance of the truth. We remember that we were, and not so very long ago, in precisely the same darkness, and that it required the power and grace of God to let the light into our darkened minds. We know, too, that we can help these precious souls for whom Christ died, only by maintaining our separated path, and by praying that the scales may fall from their eyes also, that they may see what is the true "course of this world" (Eph. 2:2), of which its leaders are so boastful, and where it will inevitably carry them who pursue it to the end; and above all may see that there is eternal life only in Christ and through faith in His atoning sacrifice and in His resurrection from among the dead (Rom. 10:9; Acts 17:3; Rom. 4:24, 25; 1 Cor. 15:1-4 and 13, 19, etc.).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

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ADDENDA TO CHAPTER I

VARIOUS FACTS RESPECTING PLACES WHERE THE TABERNACLE WAS BUILT OR LOCATED

I. MOUNT SINAI

ITS LOCATION AND PRESENT APPEARANCE

Dr. J. W. Dawson, in his "Modern Science in Bible Lands," gives the following facts with regard to the location and present appearance of the mountain near which the Tabernacle was built.

"The actual position of Mount Sinai has been a subject of keen controversy, which may be reduced to two questions: 1st, Was Mount Sinai in the peninsula of that name or elsewhere? 2d, Which of the mountains of the peninsula was the Mount of the Law? As to the first of these questions, the claims of the peninsula are supported by an overwhelming mass of tradition and of authority, ancient and modern.

"If this question be considered as settled, then it remains to inquire which of the mountain summits of that group of hills in the southern end of the peninsula, which seems to be designated in the Bible by the general name of Horeb, should be regarded as the veritable 'Mount of the Law?' Five of the mountain summits of this region have laid claim to this distinction; and their relative merits the explorers [those of the English Ordnance Survey] test by seven criteria which must be fulfilled by the actual mountain. These are: (1) A mountain overlooking a plain on which the millions of Israel could be assembled. (2) Space for the people to 'remove and stand afar off' when the voice of the Lord was heard, and yet to hear that voice. (3) A defined peak distinctly visible from the plain. (4) A mountain so precipitous that the people might be said to stand under it and to touch its base. (5) A mountain capable of being isolated by boundaries. (6) A mountain with springs and streams of water in its vicinity. (7) Pasturage to maintain the flocks of the people for a year.

"By these criteria the surveyors reject two of the mountains, Jebel el Ejmeh and Jebel Ummalawi, as destitute of sufficient water

and pasturage. Jebel Katharina, whose claims arise from a statement of Josephus that Sinai was the highest mountain of the district, which this peak actually is, with the exception of a neighboring summit twenty-five feet higher, they reject because of the fact that it is not visible from any plain suitable for the encampment of the Israelites. Mount Serbal has in modern times had some advocates; but the surveyors allege in opposition to these that they do not find, as has been stated, the Sinaitic inscriptions more plentiful there than elsewhere, that the traces of early Christian occupancy do not point to it any more than early tradition, and that it does not meet the topographical requirements in presenting a defined peak, convenient camping-ground, or a sufficient amount of pasturage.

"There only remains the long-established and venerated Jebel Musa—the orthodox Sinai; and this, in a remarkable and conspicuous manner, fulfils the required conditions, and, besides, illustrates the narrative itself in unexpected ways. This mountain has, however, two dominant peaks, that of Jebel Musa proper, 7,363 feet in height, and that of Ras Sufsafah, 6,937 feet high; and of these the explorers do not hesitate at once to prefer the latter. This peak or ridge is described as almost isolated, as descending precipitously to the great plain of the district, Er Rahah, which is capable of accommodating two millions of persons in full view of the peak, and has ample camping ground for the whole host in its tributary valleys. Further, it is so completely separated from the neighboring mountains that a short and quite intelligible description would define its limits, which could be easily marked out.

"Another remarkable feature is, that we have here the brook descending out of the mount referred to in Exodus (Ch. 32:20), and, besides this, five other perennial streams in addition to many good springs. The country is by no means desert, but supplies much pasturage; and when irrigated and attended to, forms good gardens, and is indeed one of the best and most fertile spots of the whole peninsula. The explorers show that the statements of some hasty travelers who have given a different view are quite incorrect, and also that there is reason to believe that there was greater rainfall and more verdure in ancient times than at present in this part of the country. They further indicate the Wady Shreick, in which is the stream descending from the mount, as the probable place of the making and destruction of the golden calf, and a hill known as Jebel Moneijeh, the mount of conference, as the probable site of the Tabernacle. They think it not improbable that while Ras Sufsafah was

the Mount of the Law, the retirement of Moses during his sojourn on the mount may have been behind the peak, in the recesses of Jebel Musa, which thus might properly bear his name."

II. SHILOH

ITS RUINS AS RECENTLY INVESTIGATED

Colonel Sir Charles Wilson thus describes the present ruins of Shiloh, in "Exploration Fund Quarterly Statement" for 1873, pp. 37, 38:

"The ruins of Seilûn (Shiloh) cover the surface of a 'tell,' or mound, on a spur which lies between two valleys, that unite about a quarter of a mile above Khan Lubban, and thence run to the sea. The existing remains are those of a *fellahin* village, with few earlier foundations, possibly of the date of the Crusades. The walls are built with old materials, but none of the fragments of columns mentioned by some travelers can now be seen. On the summit are a few heavy foundations, perhaps those of a keep, and on the southern side is a building with a heavy sloping buttress. The rock is exposed over nearly the whole surface, so that little can be expected from excavation. Northwards, the 'tell' slopes down to a broad shoulder across which a sort of level court, 77 feet wide and 412 feet long, has been cut out. The rock is in places scarped to a height of five feet, and along the sides are several excavations and a few small cisterns. The level portion of the rock is covered by a few inches of soil. It is not improbable that the place was thus prepared to receive the Tabernacle, which, according to Rabbinical traditions, was a structure of low stone walls, with the tent stretched over the top. At any rate, there is no other level space on the 'tell' sufficiently large to receive a tent of the dimensions of the Tabernacle.

"The spring of Seilûn is in a small valley which joins the main one a short distance northeast of the ruins. The supply, which is small, after running a few yards through a subterranean channel, was formerly led into a rock-hewn reservoir, but now runs to waste."

To the above items Major Claude R. Conder, R. E., in his "Tent Life in Palestine," Vol I, pp. 81, 82, adds as follows:

"There is no site in the country fixed with greater certainty than that of Shiloh. The modern name Seilûn preserves the most archaic form, which is found in the Bible in the ethnic Shilonite (1 Kings 11:29). The position of the ruins agrees exactly with the very definite description given in the Old Testament of the position of Shiloh,

as 'on the north side of Bethel (now Beitin), on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah' (Lubbin) (Judg. 21:19). It is just here that Shiloh still stands in ruins. The scenery of the wild mountains is finer than that in Judea; the red color of the cliffs, which are of great height, is far more picturesque than the shapeless chalk mountains near Jerusalem; the fig gardens and olive groves are more luxuriant, but the crops are poor compared with the plain and round Bethlehem. A deep valley runs behind the town on the north, and in its sides are many rock-cut sepulchers.

"The vineyards of Shiloh have disappeared, though very possibly once surrounding the spring, and perhaps extending down the valley westwards, where water is also found. With the destruction of the village, desolation has spread over the barren hills around."

III. NOB

SITE OF THE VILLAGE IDENTIFIED

So thinks Rev. W. Shaw Caldecott. See his treatise on "The Tabernacle, Its History and Structure," pp. 53, 54:

"Four miles to the north of Jerusalem, and at the distance of a quarter of a mile to the east of the main road, is a curiously knobbed and double-topped hill, named by the Arabs *Tell* (or *Tuleil*) *el-Full*. The crown of this hill is thirty feet higher than Mount Zion, and Jerusalem can be plainly seen from it. On its top is a large pyramidal mound of unhewn stones, which Robinson supposes to have been originally a square tower of 40 or 50 feet, and to have been violently thrown down. No other foundations are to be seen. At the foot of the hill are ancient substructions, built of large unhewn stones in low, massive walls. These are on the south side, and adjoin the great road.

"If we take the Scriptural indications as to the site of Nob (height), this hill and these ruins fulfill all the conditions of the case.

"(a) Nob was so far regarded as belonging to Jerusalem, as one of its villages (thus involving its proximity), that David's bringing Goliath's head and sword to the Tabernacle at Nob was regarded as bringing them to Jerusalem (1 Sam. 17:54).

"(b) A clearer indication as to its situation is, however, gained by the record of the restoration towns and villages in which Nob is mentioned, the name occurring between those of Anathoth and Ananiah (Neh. 11:32). These two places still bear practically the

same names, and their sites are well known. In the narrow space between Anata and Hanina stands the hill Tell el-Full, which we take to be ancient Nob.

“(c) Another indication is contained in Isaiah’s account of Sennacherib’s march on Jerusalem, the picturesque climax of which is, ‘This very day shall he halt at Nob; he shaketh his hand at the mount of the daughter of Zion, the hill of Jerusalem’ (Isa. 10:28-32). There are only two hills on the north from which the city can be seen, so as to give reality to the poet’s words. One of these is *Neby Samwil*, and the other is *Tell el-Full*.”

IV. GIBEON

IDENTITY OF ANCIENT CITY WITH EL-JIB, ALSO THE “GREAT HIGH PLACE,” OF 1 KINGS 3:4, INDICATED

In Hastings’ *Dictionary of the Bible*, Art. Gibeon, J. F. Stenning says as follows:

“The identity of Gibeon with the village of El-Jib, which lies some six or seven miles northwest of Jerusalem, is practically beyond dispute. The modern village still preserves the first part of the older name, while its situation agrees in every respect with the requirements of the history of the Old Testament. Just beyond Tell el-Full (Gibeah), the main road north from Jerusalem to Beitin (Bethel) is joined by a branch road leading up from the coast. The latter forms the continuation of the most southerly of three routes which connect the Jordan valley with the Maritime Plains. * * * Now just before this road (coming up from the Jordan valley) leaves the higher ground and descends to the Shepheleh, it divides into two, the one branch leading down to the Wady Suleiman, the other running in a more southerly direction by way of the Bethhorons. Here, on this fertile, open plateau, slightly to the south of the main road, rises the hill on which the modern village of El-Jib is built, right on the frontier line which traverses the central range to the south of Bethel. It was the natural pass across Palestine, which in early times served as the political border between North and South Israel, and it was owing to its position that Gibeon acquired so much prominence in the reigns of David and Solomon. A short distance to the east of the village, at the foot of the hill, there is, further, a stone tank or reservoir of considerable size, supplied by a spring which rises in a cave higher up.”

This spring, the explorers tell us, was probably the ancient “pool of Gibeon” mentioned in 2 Sam. 2:13.

Also, respecting the "great high place," Smith's *Dictionary* has the following:

"The most natural position for the high place of Gibeon is the twin mountain immediately south of El-Jib, so close as to be all but a part of the town, and yet quite separate and distinct. The testimony of Epiphanius, viz., that the 'Mount of Gibeon' was the highest round Jerusalem, by which Dean Stanley supports his conjecture (that the present Neby Samwil was the great high place), should be received with caution, standing, as it does, quite alone and belonging to an age which, though early, was marked by ignorance and by the most improbable conclusions."

Some additional facts, as given by Rev. W. Shaw Caldecott (*ibid.* pp. 60-62), are as follows:

"El-Jib is built upon an isolated oblong hill standing in a plain or basin of great fertility. The northern end of the hill is covered over with old massive ruins, which have fallen down in every direction, and in which the villagers now live. Across the plain to the south is the lofty range of Neby Samwil. * * * Gibeon was one of the four towns in the division of Benjamin given as residences for the sons of Aaron (Josh. 21:17). It was thus already inhabited by priests, and this, added to its other advantages, made it, humanly speaking, a not unsuitable place for the capital of the new kingdom. No remains of (very ancient) buildings have been discovered, such as those of er-Ramah and Tell el-Full."

5

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